Complete Bible History

- New Testament -

Birth and Childhood of Jesus Christ

Chapter 1 - Annunciation of the Birth of John the Baptist

1. During the reign of Herod, there dwelt in Yout-tah, a town in the heart of the mountains of Judea, a holy Levite named Zach'-a-ry, and his wife, Elizabeth. "They were just in the sight of God, and walked without reproach in the ways and commandments of the Lord," although they had to endure the sore trial of childlessness.

What holy pair dwelt in Youttah during the reign of Herod?

2. The time for the birth of the Redeemer was almost at hand, when the turn of Zachary came round to fulfil his functions, as a Priest of the Most High, in the temple, and he went up to Jerusalem.

When did Zachary go up as usual to Jerusalem?

3. Zachary's office was that of Incense-Burner - the highest of the sacerdotal duties. Everything was made ready beforehand and at a signal from a prince of the priesthood, the officiating minister entered the Holy Place and cast the precious perfumes on the flames; then bowing to the veiled Holy of Holies, he withdrew backwards, that he might not turn his face from the altar.

What was his office?

4. Meanwhile the people prayed beneath the porches, waiting for the bell which gave warning of his withdrawal, and of the Benediction which he bestowed on the people, and at whose sound the Levites intoned the sacred hymns and the music of the Temple.

What did the people do meanwhile?

5. Although this ceremonial was observed twice every day, it was always with secret anxiety that the Jews beheld the officiating priest disappear within the sanctuary. He was their representative, and should Jehovah reject his offering, then indeed should be accomplished the ruin of Israel.

How did the Jews regard this familiar ceremonial?

6. For this reason, the officiating minister never made any unnecessary delay, but as rapidly as reverence would permit, discharged his functions and re-appeared, so as not to prolong the anxiety of the people. But on this especial day, their fears were increased to utter terror, for after a long absence, Zachary appeared pale, trembling, and dumb.

Did this cause the minister to hasten?

7. The cause of this terrible agitation, which he did not reveal for a long time afterwards, was that within the sanctuary he had seen, amid white clouds of incense, a mighty angel, who said to him: "Fear not at all, Zachary! Thy prayer is heard; thy wife Elizabeth shall bear a son, and thou shalt give him the name of John.

What was the cause of his agitation?

8. "This child shall be thy joy and thy gladness; and the multitude shall rejoice at his birth. For he shall be great before the Lord; he shall not drink of wine nor of aught that doth inebriate, and he shall be filled with the Holy Spirit even from his mother's womb.

What goodness and greatness did Gabriel predict for John?

9. "He shall convert many of the children of Israel to the Lord their God, and he himself shall walk before Him in the spirit and might of Elias, that he may turn the unbelieving unto the wisdom of the righteous, and prepare for the Lord a perfect people."

What did he predict of his ministry?

10. This revelation was too lofty for the human wisdom of Zachary to comprehend, yet he was too haughty to receive it with the strong, simple faith which the Lord required, and presumed so far as to ask, "How shall I know the truth of these words? For I am old now, and my wife is advanced in years."

Did Zachary believe without questioning?

11. The angel answered, "I am Gabriel, one of the ministering spirits

standing even in the presence of God, who has been sent to speak to thee, and announce to thee these good tidings.

Repeat the angel's answer.

12. "Look thou therefore, thou shalt be dumb, and shall not be able to speak until the day wherein these things shall take place, because thou hast not believed my words which shall be accomplished in their time." Having spoken thus, he disappeared. Zachary accomplished his duties in the temple, and then returned home.

What punishment did he foretell for Zachary?

The prophet Malachias had foretold that two forerunners should herald the Messiah's appearance; one, John the Baptist, was to announce His first Advent; before His second, Elias will descend to prepare men for his coming.

Chapter 2 - The Annunciation of the Birth of Christ

1. Six months later, Gabriel received of God a new mission. This time it was to Nazareth, an obscure village of Galilee, to a virgin named Mary, a young kinswoman of Elizabeth. She was the daughter of a virtuous pair named Joachim and Anna, and had one sister, who, according to a Jewish custom, was named, like herself, Mary.

On what new mission was Gabriel sent soon after?

2. A light which had never before shone on the maidens of Israel had revealed to the first of these Marys, the holiness of virginity, and she had resolved therefore, the first of woman-kind, to dedicate her virginity to God.

What had been revealed to Mary?

3. As they were without male offspring, however, her parents, in order to secure the legal transmission of their property, had been obliged to betroth her to Joseph, who was, like herself, descended from the royal house of David, and her sister to another young man of the same lineage.

To whom had she and her sister been betrothed?

4. The poverty and obscurity into which these scions of the royal blood of Israel had sunk, was the best possible protection for them, and no doubt was so designed by God. Although the prophecies which promised the throne to a son of David, were well known to Herod, he never thought of seeking him here.

For what did their obscurity serve?

5. Gabriel found Mary praying in the solitude of her own chamber, and saluted her with the words, "Hail, full of grace, the Lord is with thee; blessed art thou among women."

How did Gabriel find Mary?

6. But the meek and humble virgin was troubled at these strange words, and wondered what could be the meaning. The angel continued, "Fear not at all, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and shall bear a son, and thou shalt give him the name of Jesus.

Repeat the further speech of the angel.

7. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give him the throne of David, his father, and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end."

#6 continued

8. Mary had meditated much on the Prophecies, and she understood, therefore, from the angel's words that God had chosen her to be the mother of the long-expected Messias. But as she prized her virginity even beyond this unspeakable honor, she asked him how this could be, seeing that she was a virgin.

Did Mary understand and submit?

9. Gabriel answered: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; therefore the Holy One that shall be born of thee, shall be called the Son of God. And

behold, thy cousin Elizabeth hath conceived a son in her old age, because no word shall be impossible with God."

How did Gabriel reassure her?

10. Reassured on this point, Mary abandoned herself utterly to the will of the Almighty; and bowing down before the seraphic messenger, replied, "I am the handmaid of the Lord; be it done unto me according to thy word." And "at once the Word Was Made Flesh, and took up its habitation with us."

Did Mary then consent?

11. A short time after this wonderful event, Mary journeyed to Youttah, to congratulate her cousin Elizabeth on her approaching happiness. No sooner had she entered her kins-woman's dwelling, than Elizabeth, realizing the presence of the Incarnate God, cried out, "Blessed art thou among women, and blessed is the fruit of thy womb.

Whom did Mary visit shortly after?

12. And whence is this to me that the mother of my Lord should come to visit me? Blessed art thou that hast believed, because these things shall be accomplished that were spoken to thee by the Lord."

How did Elizabeth express her sense of Mary's condescension in visiting her?

13. In a transport of joy, Mary answered in the sublime words of the Magnificat, beginning, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid; for behold, henceforth all generations shall call me blessed. For He that is mighty hath done great things to me, and Holy is His Name."

What was Mary's answer?

14. Mary remained with her cousin for three months, and then returned to Nazareth. Shortly after, an angel appeared to Joseph, and told him not to fear to espouse Mary, for the child which she had conceived was of the Holy Spirit. "And thou shalt call His name

Jesus," concluded the angel, "for He shall save His people from their sins."

What message did the angel bear to Joseph after Mary's return to Nazareth?

Chapter 3 - Birth of John the Baptist

1. In due time, Elizabeth gave birth to a son. Eight days after, all her neighbors and kinsfolk assembled for the ceremony of the child's circumcision. This office was usually performed by the father, but as the dumb Zachary could not utter the accompanying benedictions, his place had to be filled by one of his relatives.

What usual ceremony took place at the birth of John the Baptist?

2. At the close of the ceremony, when according to ancient Jewish custom, the child received a name, they would have called the infant Zachary after his father. The latter neither heard nor understood, but Elizabeth declared the child should be called John.

What name did Elizabeth insist on giving the child?

3. They objected, declaring that none of her kindred had borne that name. But Elizabeth was firm, and turning to her afflicted husband, asked him by signs what name he wished to give the child. Zachary took up his tablet, and wrote, "John is his name."

Who decided this point?

4. Then, before they had recovered from their astonishment, the old man's tongue was loosened, and he spoke aloud in thanksgiving to the Lord. The amazement of those present now deepened into awe, and they said, "What an one, think you, shall this child be? For the hand of the Lord was upon him."

What miracle then took place?

5. With his hearing and speech, Zachary received the Divine favor, and, filled with the Holy Spirit, began to prophesy in a canticle which still bears his name and is sung in our churches. In it the holy old man foretells the Redemption of the human race.

Did Zachary also receive the Divine favor?

Canticle of Zachary:

Blessed be the Lord God of Israel; because He hath visited and wrought the Redemption of His people,
And hath raised up a horn of salvation to us, in the house of David his servant.

And he spoke by the mouth of His holy Prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us,
To perform mercy to our fathers, and to remember his holy Testament.

The oath which he swore to Abraham our Father, that He would grant to us,
That being delivered from the hand of our enemies we may serve Him without fear,
In holiness and justice before Him, all our days.

And thou, child, shalt be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare His ways;
To give knowledge of salvation to His people, unto the remission of their sins.

Through the hands of the mercy of our God, in which the Orient, from on high hath visited us,
To enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace."

Chapter 4 - Birth of Our Lord Jesus Christ

Beth'-le-hem. A village situated five and a half miles southwest of Jerusalem, and a distance of four days' foot-travel from Nazareth. It lies upon a succession of natural terraces, crowned with vines, and olive and fig trees. On the summit now stands the Church of the Nativity, surrounded by the Latin, Greek and Armenian convents.

Khan (kan). The inns of Oriental countries are known by this name. They are still to be seen in the East, much as they were in the time of Our Lord, and consist of a huge square enclosed by porticoes. Here, on slightly raised platforms, sheltered by galleries, the travellers spread their rugs for beds, while their beasts of burden occupied the courtyard.

1. When the time was drawing near for the birth of the Messias, the Roman Emperor Augustus issued a decree that all the people of his vast empire should be registered.

What decree did the Emperor Augustus issue?

2. Now the Jews were in the habit of taking an account of their population, not according to residence or birth-place, but by assembling according to the Family or Tribe, whence each one had sprung. Thus Joseph and Mary were obliged to go to Bethlehem, where David had been born, for they were of the "Tribe and Family" of that "Great King."

How were the Jews accustomed to number their population?

3. So then, to inscribe himself in the Public Registers, the carpenter of Nazareth and his spouse, set out on their four days' rough winter journey to Bethlehem, which, like most of the poorer class, they made on foot.

Did Joseph and Mary go to Bethlehem?

4. On arriving at Bethlehem, the travellers found the khan or inn, already crowded, and were refused admittance. Doubtless their fatigue was too great to permit them to seek further for lodgings;

for according to the testimony of tradition, they found refuge close by the inn.

What did they find at Bethlehem?

5. The chalk-hills of Judea are honey-combed with countless caves. One of these excavations was used as a shelter for such beasts as the public stables were unable to hold. In this rude spot, Joseph and his holy spouse now found shelter, and here at midnight. Our Lord Jesus Christ was born into the world. And the virgin mother wrapped him in swaddling clothes and laid him in the manger.

Describe the cave in which Our Lord was born.

6. On that memorable night, some shepherds were keeping guard over their flocks, in the valley to the east of Bethlehem. Suddenly, "an Angel of the Lord appeared before them, the glory of God enveloped them with light," and they were filled with a great terror.

Who appeared to the shepherds?

7. But the angel said, "Be not afraid; I am come to announce good tidings of great joy unto you and unto all your people. Today, in the city of David, is born to you a Saviour, the Christ, the Lord! And behold the sign by which you shall know him: you shall find an Infant, wrapped in swaddling-clothes, and laid in a manger."

How did the angel reassure them?

8. And so, at last, while ambitious, carnal Israel is lost in dreams of a great earthly conqueror like David, the Messias comes, and reveals Himself, in the straw of His manger, not to the proud

Doctors of the Law, but to these simple, docile hearts, in which still lingered the faith of Abraham, of Isaac, and of Jacob!

Why had these shepherds merited the revelation of the Messias' presence on earth?

9. These shepherds were still pondering upon the angel's wonderful tidings, when they saw a great multitude of the hosts of heaven, and heard their angelic voices singing in the clear midnight, those joyous words which the church delights to repeat every day in the Holy Sacrifice of the Mass, "Glory to God in the highest, and on earth peace to men of good will!"

What did the shepherds hear?

10. When the glorious anthem had ceased, and the angelic choir had vanished, the shepherds exclaimed, "Let us go to Bethlehem, and see this which the Lord has made known to us." They soon found the cave; amid the straw in the dumb beasts' manger, lay an infant wrapped in swaddling clothes; over Him knelt the young mother, and a thoughtful, silent man.

Did the angels go to the cave?

11. In a transport of joyful faith, they too bowed down in adoration, before the Divine Child; then going forth, they recounted to those whom they met all they had heard concerning Him. "And all were in admiration at this tale which the shepherds related." They then returned to their flocks.

What did they do after adoring the Divine Babe?

12. Eight days after His birth, the Divine Child was circumcised by His foster father, Saint Joseph, and received the name of Jesus, which signifies. One who has loved us even to dying for us.

What ceremony took place eight days after the birth of Jesus?

13. Forty days after his birth, Joseph and Mary went up to the temple at Jerusalem, in order that according to the law of Moses, Mary might undergo the ceremony of purification, and her first-born be consecrated to the Lord. On this occasion, two turtle-doves

- the Sacrifice of the Poor - were offered for both.

What ceremony took place forty days after?

14. Now there was at this time in Jerusalem a just man, and one who feared God, named Simeon, who lived in expectation of the consolation of Israel. The Holy Spirit was with him, and had revealed to him that he should not die till he had seen the Messiah.

Who dwelt at this time in Jerusalem?

15. At the time when Mary and Joseph were approaching the temple, the Holy Spirit led Simeon thither also, and revealed to him in the helpless babe who lay within his mother's arms, the long-expected Messiah. In an ecstasy of joy, Simeon took Him in his arms, and intoned the following canticle:

What led Simeon to the temple?

16. "Now thou dost dismiss thy servant, O Lord, in peace, because my eyes have seen Thy salvation which Thou hast prepared before the face of all peoples; a light to the revelation of the Gentiles, and the glory of thy people, Israel."

Repeat Simeon's Canticle.

17. Then looking upon Mary, with prophetic eyes, the holy man saw all that the virgin mother was to suffer. Holding up the Divine Child, he said to her, "He whom you now look upon, is for the ruin and the resurrection of many in Israel. He shall be a man rejected and denied."

What did Simeon say to Mary?

18. "As for thee," he went on to Mary, "a sword of sorrow shall pierce thy heart, and thus the thoughts which many hide in their hearts shall be revealed." This meant that the Lord would distinguish in this way those who sought the Messiah in the hope of riches, glory, and temporal happiness, and those who would welcome Him, under whatever form He might appear.

What did Simeon predict for Mary?

19. At this moment there happened to approach, a prophetess named Anna. This holy woman was eighty-four years of age, and had dwelt in the Temple for many years, serving God by night and day, in fasting and prayer.

Who happened to approach at this moment?

20. Anna at once recognized the Child whom Simeon had blessed, and having thanked God for unveiling to her eyes the Mystery, praised him as the Lord, her God, and spoke of Him to all those who awaited the redemption of Israel.

Did Anna recognize the Divine Child, also?

21. To Anna belongs, therefore, the signal honor of having been the first to announce to Jerusalem the Divinity of Christ, which other most illustrious witnesses were soon to publish to the world. The Holy Family now quitted Jerusalem, and returned to Bethlehem.

What honor belongs to Anna?

Chapter 5 - The Adoration of Our Divine Lord by the Magi

1. Of all the pagan lands of the East, Persia was most free from idolatry. From the earliest days, the Persians had raised shrines and temples, undefiled by the presence of idols, to One Supreme Being, to whom they sent up their solemn chants and prayers.

What may be said of Persia?

2. This noble belief they bore to Babylon when led by Cyrus, they conquered that empire. There, the Persian priests, or Magi had passed under the potent influence of the Captive Hebrew priests, and heard the predictions of the prophet Daniel concerning the time of the coming of the Messiah.

Where did the Persians come in contact with the Jews?

3. From Daniel too, the Magi learned that the Saint of Saints was that very One Whom, more than 1600 years before, on the mountain overlooking the camp of the Israelites, the unwilling lips of Balaam had prophesied should arise from Jacob, like a Star.

What prediction did the Persians learn from Daniel?

4. The knowledge of these prophecies gradually spread from country to country, throughout the East, and in the time of the birth of Our Lord, there was a settled conviction that a king was to arise from. Judea, who should conquer the world.

What did it give rise to, throughout the East?

5. Nowhere had the remembrance of the prediction been more carefully cherished than in Persia, and as the time of its fulfilment drew near, the Magi, who always followed the courses of the stars attentively, watched with renewed eagerness, from their lofty towers, the movements of the heavenly host.

Had the remembrance been cherished in Persia?

6. At length their patience was rewarded - one night, there swam into their sight, on the clear blue sky of the Orient, a new Star, that outshone in its serene splendor, all the other orbs of heaven. At once, faith entered their hearts, and three of their number resolved to journey in search of Him of whose approach the heavens were telling.

Did they perceive the Star at last?

7. Guided by the Star, they set out on their long journey. He who had created it had suspended the laws which governed its motion; its orbit was His will. And so it moved - a blazing splendor - westward on its solemn way, till it stood over the city of Jerusalem - then disappeared.

Whither did the star proceed?

8. The Holy Family were just quitting Jerusalem, after the Purification, when the rich caravan of the Magi entered it. The inhabitants of the Holy City were well accustomed to see travellers from far distant countries within their gates, so that no surprise was felt at the presence of the Persians, till they were heard to inquire for the newly-born King of the Jews, that they might adore Him.

When did the Magi enter Jerusalem, and what did their request excite?

9. This question passing from lip to lip, at last reached the ears of Herod, in his marble palace. It was now thirty-four years since this tyrant had ascended the throne, and his blood-stained course was almost run. But his ruling passion - ambition - was still as strong as ever, as new crimes were soon to testify.

Whom did the news of their coming at last reach?

10. Hastily convening a council composed of High-priests and Scribes, he desired to know where the Messiah was to be born. They at once answered, "In Bethlehem of Juda, for so it is written by the prophet."

What did Herod do?

11. Herod therefore summoned the Magi to him in secret, and

inquired minutely about the Star. When he saw there was nothing more to learn, he feigned deep faith, and bade them depart at once for Bethlehem, and as soon as they had found the Child, to make the fact known to him, that he too might go and adore Him.

How did Herod arrange to murder the Messiah?

12. He dismissed them thus secretly at night, in order that no one might hear of their interview, and by warning the Magi, rob him of his victim. The Magi departed, but scarcely had they passed beyond the gates of Jerusalem, when the star shone out anew upon their gaze.

What did the Magi see after they had left Herod?

13. With solemn joy they followed their restored heavenly guide as it moved to Bethlehem and stood still over the spot where the Divine Child was. Christian tradition tells us that this was not the stable in which He had been born, but a humble dwelling.

Whither did it lead them?

14. Reverently entering, they fell prostrate at the feet of the Child who rested within his mother's arms, and adored the Godhead enshrined within this helplessness. Then their attendants brought to them from their camels, treasures of gold, incense, and myrrh (mer), which they offered to Jesus.

What did the Magi do before our Lord?

15. After their pious duty was discharged, the Magi returned to the inn, no doubt, to rest after their long and difficult journey. But in a dream, God warned them not to return to Herod, but to travel back to Persia by another road than that which led through Jerusalem.

What did God warn the Magi in a dream?

16. As soon as the Magi had departed homeward, the angel of the Lord appeared to Joseph while sleeping, and said to him, "Arise, take the Child and His mother, and flee into Egypt. There you will dwell till such time as I shall declare to you, for Herod is searching for the Child, to destroy Him."

What did the Angel direct Joseph to do?

17. At once, while it was still night, Joseph rose up and took the Child and His mother and set forth. Mary rode on an ass bearing her Divine Son in her arms, while Joseph walked by her side. Three days' journey brought them from the mountains of Juda to the borders of Egypt, where they fixed their dwelling.

Did they go?

18. Meanwhile woe reigned in Judea. When the Magi failed to appear, as they had promised, the jealous fears of Herod were raised to their highest pitch, and found vent in an act of savage fury.

What raised the fear of Herod?

19. All that he had been able to learn of the Messiah led him to conclude that He must still be an infant; but, determined to make sure of His destruction, he ordered all the children under two years of age, in and around Bethlehem, to be put to death.

How did he seek to destroy the Messiah?

20. The cruel order was at once executed, and throughout the city of David and its environs, the dying cries of the little ones mingled with the despairing shrieks of their mothers. But Herod was even then dying of a loathsome disease, and soon followed these Holy Innocents to the grave.

Was it done?

21. At his death his kingdom was divided by the Roman emperor Augustus. Half of his territory, comprising Id'u-me-a, Judea, and

Samaria, was given to his son Archelaus (ark-e-la'us). The remainder was divided between his two sons, Herod Antipas and Philip.

Was his kingdom divided?

22. Thus Herod Antipas received a te'-trarch-y, or one quarter of his fathers domains, comprising Galilee and Perea, the land beyond the Jordan; while another tetrarchy, comprising the lands extending from the Lake of Ge-nes'a-reth, to the sources of the Jordan, was bestowed on Philip.

How was this half divided?

Chapter 6 - Return of the Holy Family to Judea - Jesus in the Temple

1. As soon as Herod had passed away, the Angel of the Lord appeared to Saint Joseph in Egypt, and said to him, "Arise, take the Child and the mother and return to the land of Israel, for they are dead who sought the life of the Child."

What did the Angel direct Joseph to do after Herod's death?

2. The Holy Family returned at once to Judea. It had been Joseph's intention to settle in Bethlehem, but on the road he learned that Archelaus was as bloodthirsty a tyrant as his father had been, so he changed his plans and retired into Nazareth in Galilee, that thus the prediction of the prophets in regard to the Messiah might be fulfilled. "He shall be called a Nazarene."

After returning to Judea, what led them to settle in Nazareth?

3. For some unknown reason, although Nazareth had its name of Netz'er or Flower, from the beauty of its site, a name which the prophets applied to the Messiah by declaring He should be the Netzer, a Flower of the Rod of Jesse, the name of Nazarene had become a term of contempt, and as such was used of Our Redeemer.

How were the Nazarenes viewed by the Jews?

4. In this secluded village, the Divine Childhood passed away. Once and once only, is the veil which hangs over it, lifted in the Gospel, when Jesus at the age of twelve years, accompanies his parents to Jerusalem to celebrate the yearly festival of the Pasch.

What do we know of the Divine Childhood?

5. This age witnessed some important changes in a young Jew's life. Then, for the first time, he took his place in the synagogue, and began to bind about his brows the phylacteries (fy-lac'ter-res), long bands of parchment covered with sacred texts. Thus He became a Son of the Law, and so subject to its prescriptions.

What did the twelfth year witness?

6. One of the first of these was to visit Jerusalem at the Feast of the Pasch. Jesus, therefore, along with his parents, took their places in the caravan which started from Galilee, and after a journey of three or four days, arrived in the Holy City.

What was one of the most important of the Law's prescriptions?

7. The seven days of the Passover went by, and on the day after its close the caravans were ready for departure. About midday, that of Galilee, composed of many thousands of persons, went out of the gates of Jerusalem. Mary and Joseph were of it, but to their consternation, when they halted at nightfall, they could not find Jesus.

What took place the day after the close of the Festival?

8. In order to explain why they had not missed Jesus sooner, it must be remembered that Jerusalem was flooded at the time of the festival with millions of pilgrims. Caravans were consequently formed amid the greatest confusion, and it was only when the long files of camels and mules had got out into the open country, that it became possible to collect one's own party.

Why had they not missed Him before?

9. Mary and Joseph returned to Jerusalem and sought Jesus for three days and three nights in vain. The following day was the Sabbath, and they went to the Temple, and entered the lofty hall in which the Doctors of the Law were wont to meet, to solve any difficulties arising in its interpretation.

Where did His parents seek Jesus?

10. Here, seated amid these sages, holding them captive with the charm of His wondrous discourse, was He Whom they had sought for three days with such weariness and anguish! Around the group, pressed throngs of Jews from all over the world, who had come to be instructed by the Doctors, but now like them, hearkened in wonder and delight to the Divine Voice!

Where did they behold Him?

11. Marvellous as was the scene thus presented to Mary, it could not make her forget all that she had suffered, and she said to Jesus, "My Son, why treat us thus? Thy father and I have sought Thee sorrowing."

What did Mary say to Jesus?

12. The answer of the Saviour to this gentle reproach is the first of His utterances which have come down to us, "Why did you seek Me?" He asked. "Did you not know that indeed I must be about My Father's business?"

What did Our Lord answer?

13. Jesus then left the temple with Joseph and Mary and returned to Nazareth, and "was subject to them." The veil has once more fallen, not to rise again till eighteen years have gone by.

Did He return with them?

Public Life of Our Lord Jesus Christ

Chapter 1 - Mission of John the Baptist, The Precursor of Christ

1. Thirty years had gone by since the night in which the watching shepherds on the Judean hills, had heard the anthems of the angelic choir, and hastened to adore their Redeemer. They were now dead, along with most of those who had known of his birth.

Relate some of the changes which had taken place since Our Lord's birth.

2. Thus Zachary and Elizabeth, and holy Simeon and Anna, and even Saint Joseph, had passed away. Gone, too, no doubt, were most of those who had seen or heard of the three Eastern sages who had come from a distant land with rich gifts, to seek the new-born Messiah.

Who else had passed away?

3. The great Roman Emperor Augustus, whose edict had forced Saint Joseph, and Our Blessed Lady to go up to Bethlehem, and who had thus unconsciously served the true Master of the world by occasioning the fulfilment of the prophecies concerning the place of His birth, had also passed away, A.D. 14, and been succeeded by his step-son Tiberius.

Was the Emperor Augustus still reigning?

4. From Judea proper, the very shadow of independence had departed. It had formed part of the kingdom of Archelaus, but after a mis-government of nine years, that prince had been deposed and exiled by Augustus, and the country made a mere Roman province under a Roman governor, or Procurator.

What had departed from Judea?

5. Two Roman knights, Co-po'ni-us, and Va-ler-i-us Grating, had successively held the post, until it was finally assumed, (A.D. 26), by Pontius Pilate, who was destined to achieve so terrible an immortality by his part in the most awful event in the annals of

human history.

Name the governors of Judea.

6. The hopes which had been stirred in many devout hearts by hearing of the wonderful events in Bethlehem, and in the temple, at the time of the birth of the Messiah, had faded as time went on, and He gave no sign of His presence among men.

What of the hopes which the wonderful events attending the birth of the Messiah had aroused?

7. The pagan world was sinking deeper and deeper into the foulest moral degradation, while the signs of dissolution in the chosen nation, grew more and more apparent. Thus we see that after the long ages during which God had prepared the Jewish people for His coming, they were still unready when He at last came.

What of the condition of the world and the Jewish nation?

8. God therefore sent John, the son of Zachary, to prepare the way for Him. From his early youth this holy man had dwelt in the wild hill country of Judea, called the Wilderness. Here, clad in camel's skin, with a leathern girdle, without any other shelter than the caves or thickets, or other food than locusts and wild honey, John prepared by prayer and penance for his great mission.

Whom did God send to prepare the world for His coming?

9. When he reached the age of thirty years, the Word of God came to him. Then quitting his solitude, he entered the Valley of Jericho, and began to- preach and call on the people to do penance, for that the Kingdom of Heaven was at hand.

When did the Word of God come to him?

10. The consummate sanctity, and burning words of the great preacher appealed to the hearts of the people, who flocked from cities and towns and villages, first to listen to his warning voice, upbraiding them with their sins, and then to confess their sins with humble contrition, and receive baptism as a mark of public penance, and of faith in his mission.

Did his preaching arouse many?

11. John had taken up his station on the banks of the Jordan, at a ford where a large concourse of travellers were continually passing to and from Perea. His immersion in the stream of the body, was figurative of the cleansing of the heart. For this reason he is called the Baptist or Baptizer.

Where did John take up his station?

12. The two great sects of Pharisees and Sadducees at this time, divided the Jewish nation. The Sadducees represented the aristocratic, and cultured classes, whom intercourse with pagan nations had gradually made weaker and weaker in their faith.

What of the two great Jewish sects?

13. At length they had rejected the immortality of the soul, the resurrection of the body, and the existence of the Angels, and believed that after Jehovah had once revealed to man the moral law, He had withdrawn into the repose of eternity, and left him to himself.

What revealed truths did the Sadducees reject?

14. These Sadducees were a great scandal to the Pharisees. As we have seen, the latter had sprung from the more conservative orthodox Jews, who had grown Zealots, as time went on. "They multiplied hedge after hedge" about the law. But the ancient spirit had departed from them, their religious exterior masked for the most part, bigotry and hypocrisy.

How did the Pharisees view them?

15. In order to give the proper gravity to their carriage, they shortened their steps so that their feet almost met. In order to preserve a modest deportment, some kept their eyes so fixed on the ground as to often come in collision with walls, while others enveloped their heads in sacks, and walked the street like blind men.

Mention some of the customs of the Pharisees.

16. Drawn by the fame of John's preaching, many of the Pharisees and Sadducees came out to hear him. But the Baptist, who had only words of encouragement for the sincere, of all ranks and occupations, had a terrible greeting for these proud hypocrites.

Did any of the Pharisees and Sadducees go to hear John?

17. "Breed of vipers," he cried, "of whom have you learned to flee from the wrath that is to come? Show me some worthy fruits of repentance, and do not venture to say among yourselves, 'We have Abraham for our father/ For I say to you, God is able, of these stones, to raise up children unto Abraham.

Repeat his greeting.

18. Already the ax is at the root of the trees. Every tree which will not bear good fruit, shall be cut down and cast into the fire." Thus John declared that the ancient covenant was dissolved, and that Israel's glorious distinction - that of being the children of Abraham, the chosen people of God, had been forfeited.

How did John declare that Israel was no longer the chosen nation of God?

19. But to those who sought him in sincerity, the austere Baptist was all mercy and kindness. When the people gathered about him, asking what they must do, he contented himself with pointing out to them the duties of almsgiving and fraternal love. "Let him who has two coats give to him who has none; and let him who has food use it in like manner."

How did the Baptist receive the sincere?

20. To some publicans, who as collectors of the Roman tax, were hated and despised by the Jews, and who came to him and said, "Master, what shall we do?" ho answered: "Demand nothing, above that which has been commanded you."

What did he counsel the publicans?

21. Certain soldiers, upon their march, who passed near the place where he was preaching, were also touched by grace, and sought

counsel of him as to their conduct. He said to them: "Do not do any violence, nor any fraud; be content with your pay."

The soldiers?

22. He thus prepared men for the coming of Christ by preaching, not a visionary perfection, but a godly and upright fulfilment of man's daily duties, and the practice of the ordinary virtues of one's state of life.

What is to be said of his preparation of men for Christ?

23. Every day the excitement increased as the throng grew greater about the Baptist. At first, it had been rumored that he was Elias come down from heaven, but at length the idea that he might indeed be the Messiah, began to be cherished among the people.

What idea began to prevail in regard to John?

24. John heard this and answered: "As for me, I baptize you with water, but after me there cometh One who is mightier than I, the latchet of whose shoes I am not worthy to loose. He it is who shall baptize you with the Holy Ghost, and with fire.

How did he receive it?

25. "The fan is in His Hand, and He will cleanse His floor; He will gather together the good grain into his granary, and will burn the chaff in a fire which shall not be extinguished."

What terrible image did John make use of to depict the Saviour's judgment of men?

Chapter 2 - Baptism of Our Lord by Saint John - Our Lord's Temptations

1. John had begun to preach in the month of September, in the beginning of the seventh or Sabbatical Jewish year, during which there was a full remission of all debts, and the fields were left fallow, thus allowing the people to enjoy a protracted period of leisure.

When had John begun to preach?

2. Three months after John had begun his preaching, Our Lord quitted the humble home which had sheltered Him for thirty years, and journeyed southward through the Holy Land to the Jordan, on whose banks he one day presented Himself unannounced amid the surging crowds, to the Baptist.

What did Our Lord now do?

3. The spiritual discernment of Saint John, however, enabled him at once to recognize His Redeemer, and he exclaimed, "I ought to be baptized by thee, and comest thou to me?" But Jesus answered, "Suffer it now; for thus does it become us to fulfil all justice."

Did John recognize Christ?

4. John resisted no longer, but immersed Jesus in the Jordan. Thus Our Lord sanctified the element of water, that it might become in his own sacrament of baptism the instrument of regeneration for mankind.

Did John obey?

5. As Our Lord rose from the waters, the heavens opened, and the Holy Ghost descended upon Him in the form of a dove; while at the same time a Voice said, "This is my dearly beloved son; in whom I am always well pleased."

What took place as Our Lord rose from the waters?

6. The Voice of God was not heard by the Jews save as a sound of thunder. But Saint John at once perceived the first manifestation of the mystery of the Trinity to man - the Father in the Voice from the heavens; the Son in Jesus, and the Holy Ghost in the Dove, the symbol of grace, whose reign was now begun on earth.

Was this vision seen by all?

7. Directly after His Baptism, Our Lord was led by the Holy Ghost into the most savage part of the Wilderness of Judea. Here, amid wild beasts, dwelling in a cave, the Saviour passed forty days in fasting and prayer. "And when the forty days were spent," says Saint Luke, "He was hungry."

Whither did the Holy Ghost conduct Our Lord after His Baptism?

8. Throughout the long ages during which the Jewish nation had looked for the coming of the Messiah, Satan had had the same expectation, though with far different feelings; for the coming of the Son of God in human form, to redeem the world, was the one event which he dreaded above all others.

Who else had watched for the coming of the Messiah?

9. As prophecy after prophecy was fulfilled, and the time for His Birth grew near, Satan grew doubly watchful, and, no doubt, was filled with alarm at the many wonderful circumstances attending that event. But there were other things which Satan was not allowed to know, and he was further baffled by the poverty, meekness, and hidden life of the Holy Family.

Did Satan watch for His coming?

10. But when Our Lord left Nazareth and presented Himself at the Jordan, the Vision seen by Saint John may have again alarmed Satan, and made him resolve to assail Jesus in the desert, with the twofold object of discovering who He was, and at the same time of inducing Him to sin.

What alarmed Satan once more?

11. He therefore appeared before Our Lord in the extreme state of

weakness to which he had permitted Himself to be reduced, and said to Him: "If Thou be the Son of God, command that these stones be made bread."

How did he tempt Our Lord?

12. Satan thus made, not merely a sensual appeal to the appetite, but an appeal to the power of miracles, which as the Son of God He must have possessed, to save Himself from perishing of hunger in the wilderness, when Heaven seemed to have abandoned Him.

What did Satan thus make an appeal to?

13. But Our Lord answered: "Man does not live by bread alone, but by every word which comes from the mouth of God." Thus He restored to God the honor which Satan's words had impaired, and baffled the latter's desire to know who He was, because His words applied to the humblest child of Adam, as well as to the Incarnate Son.

What did Our Lord answer?

14. Satan then transported Our Lord to a pinnacle of the temple at Jerusalem. Then he said to Him, "If Thou be the Son of God, cast thyself down, for it is written that He hath given His angel charge of thee, and they shall bear thee up in their hands lest perhaps thou dash thy foot against a stone."

Relate the second temptation of Our Lord.

15. Satan imagined that to thus descend with celestial pomp and splendor, into the midst of the crowds which thronged the courts of the temple, would be too alluring a prospect for the Messiah to resist. But he was again baffled by Our Lord's calm answer: "It is written also, 'Thou shalt not tempt the Lord thy God.'"

What did Satan imagine?

16. Then Satan transported Our Lord to the top of a high mountain, whence he showed to Him all the empires of the world and their glory, and said to Him: "All these I will give thee, if, falling down before me, thou wilt adore me."

Relate the third temptation of Our Lord.

17. Even this insult Our Lord bore calmly and meekly for our sakes, and answered, "Begone, Satan, for it is written, "Thou shalt adore the Lord, thy God, and Him only shalt thou serve." Then the devil fled away; and angels came and ministered to Him.

How did Our Lord bear this insult?

Our Lord's temptations are our consolation, our strength, and our example. Our consolation, because they strengthen us under like trials; our strength, because He has won for us all the graces which are needed to enable us to triumph, and our example, because He teaches how calmly we should resist temptation, resting on our faith, and trusting in God.

Chapter 3 - The First Disciples of Our Lord

1. During the absence of Our Lord in the desert, John continued to preach to the same great throngs, whose enthusiasm grew more and more intense. At length the Sanhedrin, or Great Council of the Jews, sent a formal deputation of Pharisees to him to ask who he was.

Did John continue to preach?

2. To their question as to whether he was the Messiah, John answered, "I am not." "What then?" they asked. "Art thou Elias?" "No," answered John. "Art thou the Prophet?" they then asked, in allusion to the prophet whom Moses had foretold should come. But John answered again, "No."

What replies did John make to these questions?

3. "Who art thou then," asked the messengers, "in order that we may render an account to those who sent us here? What sayest thou of thyself?" John answered, "I am the Voice of one crying in the Wilderness, 'Make straight the ways of the Lord,' as hath said the prophet Isaiah."

What did the messengers then say, and what did John answer?

4. This response, far from impressing the Pharisees, seemed to them to deprive John of all right to preach, and purify by absolution. "Why dost thou baptize," they said, "if thou art neither Christ, nor Elias, nor the prophet?"

How did they receive this answer?

5. John replied, "As for me I baptize in water, but there hath stood One in the midst of you whom you knew not. He cometh after me; He Who hath been set above me, and I am not worthy to loosen the latchets of His shoes."

Repeat John's reply.

6. Thus did Saint John bear formal and official witness to the

presence of the Messiah among men. His steadfastness and humility, however, disconcerted the Pharisees, and they questioned him no further.

What did Saint John testify by his words?

7. Shortly after the Saviour descended from the mount of temptation to the Jordan. When John beheld Him approaching, he cried out, "Behold the Lamb of God - behold Him Who beareth the sins of the world."

When did Saint John again bear witness to Our Lord?

8. The Precursor continued, "Behold Him of whom I have said 'There cometh after me a Man Who hath been set above me, because He was before me. And I knew Him not; yet am I come, giving you the baptism of water, that so He may be made manifest in Israel.'"

Repeat the Baptist's further testimony to the presence of Christ on earth.

9. On the following day John was walking with two of his disciples when Jesus passed on before them. John exclaimed again, "Behold the Lamb of God!" The two disciples, therefore, quitted John and followed Jesus. The Saviour soon turned, and seeing that they were following Him, said, "Whom are you seeking?"

What took place on the next day?

10. "Master, where dost thou dwell?" they answered, thus revealing the thirst for truth that consumed them. Our Lord replied, "Come and see," and led them to one of the huts, woven from the boughs of turpentine and palm trees, which then stood on the banks of the Jordan.

What did they answer?

11. According to the Jewish custom of reckoning the hours of the day from sunrise - six o'clock in the morning - it was the tenth hour of the day, or four o'clock in the afternoon, when the disciples entered the abode of Jesus, "and they passed the rest of the day with Him."

What time of the day was this?

12. These first disciples of Our Lord were Saint Andrew, the fisherman of Galilee, and Saint John, the Evangelist. In his Gospel, the latter says nothing of this first intimate communion with Our Lord, but its effect was that both left Him with hearts full of joy and fervent faith.

Who were these first disciples of Our Lord?

13. Saint Andrew at once sought his brother Simon, and said to him, "We have found the Messiah!" He then led him to the Saviour who saw in this Galilean the immovable Rock on which He would build His church.

Whom did Saint Andrew bring to Our Lord?

14. "Thou art Simon, the son of Jo-na," said Our Lord to him, "but thou shall be called Ke'phas," that is Peter, which means a rock. Thus Our Lord showed from the very first His authority over His disciples, for the right of changing or altering a name was reserved to the rulers of Israel.

What did Our Lord say to Peter?

15. The next disciple who was brought in contact with Our Lord was Philip, a fellow-townsman of Peter and Andrew. On the following day when Our Lord was preparing to depart into Galilee, He met Philip and said to him, "Follow Me." And Philip abandoned himself to grace, and followed Jesus.

Who was the fourth disciple of Our Lord?

16. On the road to Galilee Our Lord and His companions were passing through the meadows near Bethel, which had once witnessed the Vision of Jacob, when they perceived a Jew seated under a fig-tree reading. It was Nathanael, destined to become the fifth disciple of Our Lord.

Where did they see Nathanael?

17. He was a friend of Philip, who went to him and said, "We have

found Him Whom Moses in the Law, and the Prophets have announced - Jesus, the Son of Joseph of Nazareth."

What did Philip say to him?

18. But Nathanael, who was deeply versed in sacred literature, knew that the Messiah was to be born in Bethlehem, and could place no faith in one hailing from an obscure village of ill repute in Galilee. "Of Nazareth," he answered, "Can any good come out of Nazareth?"

What objection did Nathanael make?

19. "Come and see," answered Philip. And he led his friend to the Saviour, who, as He saw Nathanael approaching, said, "Behold a true Israelite in whom there is no guile." Surprised, Nathanael said, "How knowest thou me?" The Saviour answered, "Before Philip called thee, when thou wast under the fig-tree, I saw thee."

Did Philip lead Nathanael to Our Lord?

20. Evidently Our Lord made allusion to something which Nathanael believed was known to himself alone, and thus revealed to him that he stood in the presence of One Who could read his heart. Filled with awe and wonder, he cried out, "Master, Thou art the Son of God, the King of Israel."

What did Our Lord's words reveal to Nathanael?

21. Jesus answered, "Because I have said to thee that I saw thee beneath the fig-tree, thou dost believe; thou shalt see things greater still. Amen, amen, I say unto thee, thou shalt see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

What did Our Lord answer?

Nathanael did not make use of the title, Son of God, as meaning that Jesus was the Son of God by nature, equal and con substantial with His Father, but as meaning that He was the Son of God, the object of Israel's longing and its king. The Jews frequently used the title Son of God - bestowing it on angels, on princes of Israel, and

on men distinguished for piety. But they meant only sonship by adoption. Their ignorance regarding the Trinity prevented most of them from seeing that the Messiah could be God, as is He Who sent Him, and when Jesus claimed to be the Son of God, equal to His Father, and One with Him, they looked on Him as a blasphemer, and in their frenzy would have liked to stone Him.

Chapter 4 - The Marriage Feast of Cana - Our Lord Fixes His Dwelling at Capharnaum

1. With His five disciples. Our Lord journeyed to Nazareth in Galilee, only to find that His mother had departed to a wedding in the village of Cana, (ka'na) a league to the north of Nazareth.

Whither did Our Lord now proceed?

2. As Our Lord had also been invited. He went on thither that same evening with His five disciples and arrived just as the banquet was about to commence, on the evening of the third day, for the wedding festivities of the Jews lasted for several days, and sometimes even a week.

Did Our Lord go to the marriage feast?

3. It is probable that the Blessed Virgin was a relative of the hosts, and had assisted in the preparations of the feast; at all events she knew that they had been able to provide only a small store of wine, and sympathized in their embarrassment at sight of the unexpected guests whom Our Lord had brought with Him, knowing that the wine would give out.

What want did Our Blessed Lady perceive?

4. In her distress Our Blessed Lady betook herself to Jesus and said, "They have no wine." Our Lord answered, "Woman, what is it to me and to thee? Mine hour is not

yet come." The title, woman, which here sounds harshly to our ears, was, among the Hebrews, a title of respect, consistent with the highest courtesy.

Repeat her request to Our Lord and His answer.

5. Whether Mary understood from her Son's words that the moment for supplying the want of wine had not yet arrived, or that but for her intercession, the beginning of miracles would not have taken place at that time, it is clear that she understood that her prayer was heard.

What did Mary understand from her Son's words?

6. She therefore said to the waiters, "Whatsoever He shall say to you, do it." Now there were standing close at hand six great jars of stone, which, according to the custom of the Jews, were kept filled with water, for the frequent ablutions performed during the repast by the guests.

What did Mary say to the waiters?

7. By the time the wine gave out, the urns were almost empty. At a word from Jesus, the servants filled them once more to the brim. Then He said, "Draw out now, and bear it to the Master of the Feast." This was one of the guests, selected to preside over the feasting, and see that there was nothing lacking.

#6 continued

8. When the waiters presented him with the cup, the Master of the Feast tasted the wine, not knowing whence it came, then said to the bridegroom, "Every man serves the good wine first, and when men have well drunk, that which is not so good, but thou hast kept the good wine till now."

What did the Master of the Feast say?

9. Thus did Our Lord perform His first miracle, at the prayer of His Blessed Mother, and in order to sanctify the bond of marriage, which was to become in His Church a sacramental union.

Why did Our Lord perform this miracle?

10. For some reason Our Lord did not tarry long at Nazareth after returning to it from the marriage of Cana, but taking His mother, went with his disciples to the city of Ca-phar'-na-um, which was situated on the western shore of the Lake of Ge-nes'-a-reth, and was about a day's journey from Nazareth. Here He made His home during His public life.

Where did Our Lord go soon after?

11. The Lake of Genesareth, or as it was more often called in the time of Our Lord, the Sea of Tiberias, lay in the midst of a plain which bloomed like a garden, and brought forth the product of every clime. Thousands of bright sails sparkled on its waters, Roman galleys, Herod's fine fleet, and numberless fisher-craft.

Describe the Lake of Genesareth.

12. On the western shore lay a number of beautiful cities, chief of which was Tiberias, recently built by Herod Antipas, the ruler of Galilee, in honor of the Roman Emperor, Tiberius. As it was peopled mostly by foreigners, however, it is doubtful if Our Lord ever entered it.

Which was the most famous city of Genesareth?

13. North of Tiberias lay the cities made famous in the Gospel. Of Capharnaum, the "city of Jesus," it is difficult to discover even the exact site in our day, so terrible was the desolation which came upon it in consequence of having rejected the Word of God, and incurred His curse.

What of Capharnaum?

14. In the time of Our Lord, it was one of the most beautiful cities on the shores of Genesareth, shaded by myrtles, almond, apple, pomegranate, orange, date and citron trees, and so situated so as to be at the point of meeting for several great roads.

Describe it in the time of Our Lord.

15. Thus it was a most advantageous spot for Our Lord's residence, for it brought Him in contact with such great numbers of men as are always to be found in great centres of commerce, and fulfilled the prophecy which had declared that Galilee of the Gentiles, which had been lying in the shadow of death, should be illuminated by the Sun of Justice.

What did it thus prove for Our Lord, and what prophecy was fulfilled?

Chapter 5 - Our Lord Drives the Sellers from the Temple - Nicodemus

1. Shortly after Our Lord had fixed His residence in Capharnaum, the Feast of the Pasch drew near, and He and His disciples took places in the caravan which was being formed by the pilgrims of Galilee to go up to Jerusalem, to celebrate it.

Whither did Our Lord go soon after?

2. The Saviour entered the Holy City unknown and unnoticed amid the throng. His first act was to go up to the temple to pray, but as He was not a Levite, He had to remain with the other sons of Juda, in the lower courts, which were the scene of an unhallowed traffic.

Where did He at once go?

3. The Jews who were dispersed all over the world, went up every year to Jerusalem to celebrate the Passover. But as they could not bring with them from distant lands the animals necessary for the sacrifices, sellers began to edge their way into the courts of the temple to provide these.

What first brought sellers to approach the temple?

4. In consequence these beautiful courts became a market, in which even the money-changers had a place, for each Jew had to offer a certain sum of money to the temple, and if he came from a heathen country, had to change its coin stamped with idolatrous images, for that of Israel.

Who even had a place there?

5. Thus was the House of God profaned. True, the rites were always celebrated upon the topmost terrace, but the chanting and the prayers were no longer audible in the lower courts from the bellowing of cattle, the bleating of sheep, and the shrill cries of the money-changers.

What was the consequence?

6. The spectacle aroused the wrath of Our Lord; He seized a handful of the flexible rushes which the Orientals plait like cords and twisting them into a whip, advanced upon the throng with this uplifted, and drove both buyers and sellers, and money-changers out of the temple.

How did Our Lord view this spectacle?

7. The sellers of doves He treated less severely, probably because they sold the offerings made by the poor. To them He said simply, "Take all these away from here, and do not make a house of traffic out of My Father's house." And the disciples remembered that it was written, "The zeal of Thy House hath eaten me up."

What did he say to the sellers of doves?

8. As for the throng of traders, they offered no resistance at all, but fled before Him. As their occupation was carried on with at least the tacit license of the authorities, there seems to have been no human reason for their terror, and we must only suppose that the hidden Godhead of Our Lord made itself felt in some unknown way.

How is the absence of resistance on the traders' part explained?

9. The Pharisees, who were in authority, viewed this action on the part of Our Lord with jealousy, and demanded what sign He had to show as a warrant for His action. Our Lord answered, "Overthrow this Temple, and in three days I will raise it up again."

What did it rouse in the Pharisees?

10. By these words Our Lord referred to His own Sacred Body, which they were to destroy, and which He was to raise up from the tomb in three days, thus giving the most conclusive sign of His Divine mission, which was to become the groundwork of the Christian faith, and convert thousands even of the Jews.

What did Our Lord mean by these words?

11. The blind Pharisees, however, understood merely that this

obscure Galilean dared to speak of levelling the magnificent temple which had been forty-six years rebuilding, and erecting it again in three days. They never forgot His words, and in the last hours of His life, they repeated them in a distorted form, to procure his condemnation.

What did the Pharisees understand Him to mean?

12. Still, even among the Pharisees, there were some whose hearts were turned to this new great Teacher. The first was a member of the Sanhedrin named Nic-o-de'-mus, a man of great learning and noble birth, who had been one of the few of his sect to humble himself before John the Baptist, and receive his baptism.

Who was Nicodemus?

13. Nicodemus was still too timid to seek Our Lord openly, so he stole to the house where Our Lord dwelt, by night, and said to Him, "Master, we know that thou art come from God, for no man can do the prodigies which Thou dost, if God be not with Him."

When did he seek Our Lord?

14. Our Lord knew that Nicodemus was eager to learn of the Kingdom of God, - His church - and answered, "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." This was hard for Nicodemus to understand till Our Lord explained that He meant a spiritual birth in the sacrament of baptism.

What did Our Lord answer?

15. Jesus then went on to unfold to Nicodemus the Mystery of the

Redemption by means of the Cross and the Passion, and in order to do so, took one of the most famous types of the Passion, which could hardly have been understood in any other way by the learned and devout among the Jews.

What did Our Lord then unfold to Nicodemus?

16. "As Moses," said Our Lord, "lifted up the Serpent in the desert, so must the Son of Man be lifted up, that whosoever believeth in Him shall not perish, but may have everlasting life. For God sent not His son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged, but he that doth not believe is already judged."

Repeat Our Lord's words.

17. Although Nicodemus firmly believed, he seems to have lacked the courage of his convictions. During the whole period of Our Lord's ministry we look in vain for Nicodemus among His disciples. Once only, we hear his voice timidly lifted in the Saviour's behalf before the Sanhedrin, then we meet him no more till amid the shadows of Calvary we find him beside the Cross.

Did Nicodemus become a disciple of Our Lord?

Chapter 6 - Imprisonment of John the Baptist - The Samaritan Woman

1. Our Lord did not tarry long in Jesusalem after the Passover, but went to the southern part of Judea, where He passed the greater part of the first year of His ministry - from April to December. As there were thus two centres of- attraction, so to speak, for Saint John the Baptist continued to preach, a dispute arose between the disciples of the two, in regard to the efficacy of the Baptism of John.

Did Our Lord remain in Jerusalem?

2. The Baptist's disciples finally appealed to himself. Then again the Precursor bore solemn witness to the Messiah, declaring that "Christ was the Bridegroom, and he himself but the friend of the Bridegroom." He added, "It is fitting that He should increase, and that I should diminish."

To whom did John's disciples appeal?

3. Shortly after, no doubt, in order to yield place to Our Lord, John quitted the Jordan, and ascended into Galilee. Herod Antipas, its ruler, the worthy son of Herod the Great, had some time before, repudiated his own wife, and espoused Herodias, the wife of his brother, who was still living.

Whither did John retire?

4. This terrible transgression of the Law, which shocked all Galilee, was not suffered to pass unrebuked by the austere Baptist. Forcing his way into Herod's marble palace, - as of old Elias came before Achab - he sternly said to the wicked tetrarch, "It is not lawful for you to have your brother's wife."

Did the Baptist rebuke Herod?

5. In his rage the tyrant would have seized John then and there, but dared not for fear of the people. The hatred aroused in Herodias

was still more bitter, for she knew that her crown was at stake, and she exerted all her influence with Herod, till he imprisoned John in a fortress on the coast of the Dead Sea.

What was the consequence?

6. As soon as Our Lord heard of the Baptist's imprisonment. He set out for Galilee by way of Samaria. Some hours traveling brought Him and His disciples to the lovely valley of Si'chem in which was "Jacob's Well", which had been dug by that patriarch, and which was still in use, covered by an arcade, beneath which were a few stone seats.

Whither did Our Lord go when he heard of John's imprisonment?

7. Weary with His long journey, the Saviour seated Himself on one of these, while His disciples went into the neighboring town of Sicliem, to buy food. It was a beautiful spring day, the barley-harvest was just past, and the fields of wheat were ripening in the balmy air.

Where did our Saviour rest?

8. Presently a Samaritan woman, with her slender water jar poised on her head, drew near the well. She saw there a stranger, whose apparel told that he was of the tribe of Juda. Between the Jews and the Samaritans, there were no dealings save those of commerce; great, therefore, was her surprise when the stranger said to her, "Give me to drink!"

Who approached?

9. "How," she said, "do you, a Jew, ask a drink of me who am a Samaritan? The Jews have no dealings with Samaritans."

Repeat her answer.

10. To this rude answer, the Saviour replied gently, "If thou didst know the gift of God, and who it is that saith to thee, "Give me to drink, thou, perhaps, wouldst have asked of Him, and He would have given thee living water."

What did Our Saviour answer?

11. Unable to understand that the Saviour's words referred to grace, the Samaritan thought only of the limpid water in the depths of the ancient well. But the majesty of Our Lord had impressed her, and she now answered respectfully: "My Lord, thou hast no vessel, and the well is deep. Whence wilt thou draw this living water?"

What did the Samaritan understand, and reply?

12. Then she continued, "Art thou greater than our father Jacob, who gave us this well?" The Saviour answered, "He who drinks of this water shall thirst again, but he who drinks of the water which I will give him, shall never thirst. The water which I will give him, shall become in him a fountain springing up to eternal life."

Continue the conversation.

13. The woman still understood His words literally. "Lord," she said, "Give me of this water, that I may no more thirst, and that I may be no more obliged to come hither to draw."

How did she understand these words?

14. The woman's past life had been sinful, and in order that her heart might be purified for the reception of the truth, Our Lord recalled her with the utmost delicacy and gentleness, to a sense of her guilt. "Go," He said, "call thy husband, and come hither." She answered, "I have no husband."

How did the Saviour recall her to a sense of sin?

15. The Saviour responded, "Thou art right in saying thou hast no husband." Her confession was good as far as it went, but what she withheld through shame or fear. Our Lord, with immense charity supplied. "Thou hast well said that thou hast no husband, for thou hast had five husbands."

What did He respond?

16. The woman acknowledged the truth of his words by exclaiming, "Lord, I see that thou art a prophet." Her conscience was now

aroused, and she sought from this Great Teacher, a solution of the religious difficulties between the Jews and the Samaritans, "Our fathers adored in this mountain and the Jews say that at Jerusalem is the place where men must adore."

How did she acknowledge the truth of His words, and what did she further seek?

17. She had pointed, as she spoke, to the mountain of Ger-r-zim which overhung the spot on which they were conversing, and whose summit was crowned with the ruins of the Samaritan temple, which had been destroyed by the Jews.

What had she pointed to as she spoke?

18. Our Lord answered, "Woman, believe me; the hour is coming when thou shalt no longer worship the Father either upon this mountain or in Jerusalem. You worship that which you do not know; as for Us, We worship that which We know, because salvation cometh of the Jews.

Repeat Our Lord's answer.

19. The hour cometh and now is, when the true adorer shall adore the Father in spirit and in truth. God is a spirit, and they that adore Him, must adore Him in spirit and truth."

#18 continued

20. The woman answered, "I know that the Messias, when He is come, will tell us all things. Jesus replied, "I am He Who am speaking with thee." Overjoyed, the woman left her jar and hastened back to the town, crying out to all whom she met, "Come and see a Man who has told me all my sins. Is He not the Christ?"

Repeat the woman's words regarding the Messiah and the Saviour's reply.

21. Meanwhile the disciples returned with the food and pressed the Saviour to eat. But He said to them, "I have food to eat which you know not of. My food is to do the will of Him that sent me, and to accomplish His work."

Had the disciples returned?

22. While He was yet speaking the Samaritans came in crowds out of the city and besought him to enter it. So He did so and abode there two days, teaching and instructing them, and they declared that He was indeed the Saviour of the world.

Did the Samaritans beg Him to remain?

Chapter 7 - Our Lord Heals the Nobleman's Son - Preaches in the Synagogue at Nazareth, and Is Driven Out - A Sabbath Day at Capharnaum

1. After tarrying two days at Sichar, Our Lord went on, teaching in the synagogues^ at He went, till He reached Galilee, where He was warmly welcomed, because his fame had spread throughout the whole country, "and he was extolled by all men."

How was Our Lord received in Galilee?

2. He went first to Cana to rejoin His Blessed Mother, who, it is supposed, had passed the time of His absence with some relatives in that town. The news of His presence there spread rapidly until it reached the ears of a nobleman of the court of Herod Antipas, at Capharnaum, whose little son lay dangerously ill of a fever.

Whither did the Saviour go first?

3. The poor father, seeing that all human aid was vain, determined to seek his son's cure from the Great Prophet, with the fame of Whose miracles the land was ringing. He at once set out for Cana, where he arrived after a journey of several hours, and poured out his entreaties at Our Lord's feet.

What did the father resolve?

4. He at first received what seemed like a repulse, but this only made him redouble his entreaties. Then Our Lord said to him, "Go, thy son liveth." Filled with joy, the nobleman hastened home to find that his son had indeed been restored to health at the self-same hour at which Our Lord had spoken, "and he believed, with all his household."

Was his request granted?

5. Soon after this great miracle. Our Lord went to Nazareth, His

own city, and entered the synagogue on the Sabbath. It was the custom of the Jews to press any stranger distinguished for doctrine, to instruct the people, and this honor was now conferred on Our Lord.

Whither did Our Lord go soon after this miracle?

6. After the prayers had been offered, and the benedictions given, therefore, Our Lord mounted the platform and received from the care-taker of the synagogue, a long scroll of papyrus rolled about a wand of ivory, containing the Oracles of Isaias, a portion of which was the lesson marked for the day, and read as follows:

What did Our Lord do therefore?

7. "The Spirit of the Lord is upon me. He hath consecrated Me by Anointment; He hath sent Me to bring good tidings to the poor; to heal the afflicted hearts; to announce to the captives their deliverance, and to the blind, recovery of their sight, to bring back as free men those who be broken beneath their fetters, to publish forth the Year of Pardon of the Lord, and the Day of His Justice."

Repeat what Our Lord read.

8. The reading finished. Our Lord rolled up the manuscript, handed it back to the server, and, according to the custom of the Jewish rabbis, seated Himself, and began to exhort the faithful. But what were His hearers' feelings when they heard Him declare, that "on this day, this same scripture is found to be fulfilled."

How did He begin His exhortation?

9. They were indeed the poor, the captives, the blind and sorrowful hearts, to whom He was bringing salvation; and for a moment. His language, so full of grace, appealed to them powerfully, and their wonder and delight found vent in acclamations of approval, mixed, however, with a certain patronizing pride for they said, "Is not this the son of Joseph the carpenter?"

How were His hearers affected?

10. They also required from Him some miraculous sign such as He

had wrought at Cana and Capharnaum. The Gospel does not tell us whether they openly expressed this desire, but Our Lord answered it. "No doubt," He said, "you will say to Me this parable: 'Physician, heal thyself.'"

What did they require from Him?

11. "But, Amen, I say to you, no prophet is accepted in His own country. There were many widows in the days of Elias in Israel, but to none of these was he sent, but to Sarepta of Sidon, to a widow woman there. And there were many lepers in Israel in the time of Eliseus the prophet, and none of them was healed but Naaman the Syrian."

What reason did Our Lord give for this refusal to work miracles?

12. At these words in which He dared to compare them, the children of Abraham, to pagan women and lepers, the insulted pride of his hearers filled them with a savage fury which was to have no parallel in Galilee, but only, some time later, among the proud and jealous priests at Jerusalem.

What did Our Lord's words rouse in the Nazarenes?

13. Rushing forward, they seized Our Lord, and swept Him along up to the summit of the mountain on which their town was built, thinking to cast Him headlong over the heights to the rocky hollows below. But when they reached the edge of the precipice a superhuman power rendered them helpless, and He passed through the midst of them, and went His way.

What did they do?

14. Quitting Nazareth at once, Our Lord went to Capharnaum, where He was warmly welcomed. Here, one Sabbath, He was preaching in the synagogue, to the admiring throng, when suddenly the air was rent by the shrill screams of a demoniac in the throes of frenzy.

Whither did Our Lord now go?

15. "Let be," he screamed. "What is there between us and thee, Jesus

of Nazareth? Art thou come to destroy us? I know who thou art - the Holy of God." Our Lord at once hastened to the possessed, and stooping over him said, "Be silent, and depart from this man."

What did the demoniac cry out?

16. Satan obeyed; one last terrible cry escaped the breast of the demoniac; lie was flung prone on the ground and writhed for some instants in fearful convulsions; then he rose up, before the eyes of all, free and sane.

Did Satan obey?

17. But all the spectators were overwhelmed with awe, and they whispered to one another, "What new and all powerful doctrine is this? He commands the spirits and they obey." As yet, however, the carping spirit in which later. Our Lord's miracles were witnessed, was absent; they believed with a generous and simple faith.

What feelings did this miracle arouse in the spectators?

18. Leaving the synagogue. Our Lord went to the dwelling of Peter, whose mother-in-law was fast sinking under a raging fever. He approached the bed of the dying woman, while all eyes were turned on Him, and every voice implored His aid. They did not beseech in vain, for in a voice of authority. He bade the disease depart.

What miracle did Our Lord work in the house of Simon Peter?

19. He then took the hand of the weak and aged woman in His, and by that sacred contact so renewed her strength, that she rose up without a trace of weakness, and busied herself in preparing the noonday meal which was customary on the Sabbath, at which she then served the guests.

How did He restore her strength?

20. The news of this new prodigy flew through Capharnaum, and only the stern precepts of the Law enjoining unbroken quiet on the Sabbath, restrained the ardor of the multitude. But as soon as the setting sun sank beyond the distant hills, thus marking the close of the Holy Day, a long procession advanced through the streets

bearing their sick to the Great Healer.

What was the result of this miracle in Capharnaum?

21. In the vast throng soon gathered about Simon Peter's door, every form of wretchedness known to poor human nature was to be seen. But not one was rejected; with infinite compassion, Christ laid His hands on all and healed them. All through the night he ministered, and it was not till the dawn of the next day that the last sufferer quitted Him.

What was seen around Peter's door?

22. Without giving a moment to sleep, Our Lord rose, and passed through Capharnaum's deserted streets, till He reached a desert place. Here at length His disciples who had been eagerly seeking Him, found Him absorbed in prayer, and said to Him, "Every one is looking for you."

Whither did Our Lord then go?

23. "Let us go elsewhere," replied Jesus, "into the neighboring towns and cities, and into the cities, so that I may preach there also, it is for this that I am come."

What did Our Lord answer?

24. The inhabitants of Capharnaum who had now come up, would have stayed Him, but He repeated to them that His mission compelled Him to depart that He might carry unto others the Good Tidings of the Kingdom of God.

What did he tell the inhabitants of Capharnaum?

Chapter 8 - The Miraculous Draught of Fishes - The Healing of the Leper - The Healing of the Paralytic - Our Lord Goes Up to Jerusalem for the Second Pasch - Heals the Paralytic and Declares His Divinity to the Pharisees

1. On leaving Capharnaum, Our Lord proceeded towards the north along the border of the Lake, and stopped at Beth-said-a, the village home of His first disciples. Here the necessity of earning their bread, compelled the disciples to resume their occupation of fishing, while Our Lord preached to the multitude.

Whither did Our Lord go after leaving Capharnaum?

2. The best time for fishing is the hours before sunrise; they therefore launched their bark at night, but dredged and hauled in vain, till the sun rose and put an end to their hopes, when greatly discouraged, they sought the shore, just as Our Lord approached it from the land, surrounded by eager crowds.

Was their fishing successful?

3. He at once perceived His disciples, who were washing their nets on the beach. At once He went on board Peter's bark, and desired him to draw a little away from the land; then from this first Chair of Peter, He began to instruct the people.

What did Our Lord do when He perceived them?

4. After He had finished His discourse, in His compassion for His disciples' disappointment. He said to Peter: "Push out now into the deeper water." And then to the other disciples: "Cast over your nets." Simon answered, "Master, we have labored all the night, without taking anything, but at Thy word, I will cast the net."

What did He direct His disciples to do, after He had finished?

5. They dropped it over the side, and presently drew up such a great quantity of fish that the cords were breaking, and they had to signal their companions in the other boat to come to their aid. And the miraculous draught filled both boats to such a degree that they were almost submerged.

Were they successful?

6. By this miracle Jesus revealed Himself as the Master of Nature. Peter, realizing that only her God could thus command her, yielded to the feeling of terror which was common to all Jews, who believed that to see God was to die, and fell at the feet of Christ, "Depart from me, O Lord," he said, "for I am a sinful man."

What did Our Lord reveal Himself by this miracle?

7. But Our Lord reassured him and all the other disciples, saying, "Be not afraid, hereafter you shall be fishers of men." These ardent simple hearts may not have fully understood His meaning, but it is possible some glimmering of their lofty destiny broke upon them, for they rowed their boats back to the shore, and forsook all things finally, to follow Him.

How did Our Lord reassure him?

8. Surrounded by these companions, Christ traversed all Galilee, "teaching in the synogagues, preaching the Gospel of the Kingdom, and healing all the infirm and the ill among the people." The very poorest villages, even those which had no synagogues, were not forgotten. He visited all, and departing, left behind Him the saving memory of His Presence.

Whither did Our Lord now go?

9. While in one of these towns, a leper, hearing of His presence, in the energy of his despair, broke the rule which forbade all lepers to enter within the gates of the town, and threw himself at Our Lord's feet. "Lord," he cried in anguish, "if Thou wilt, Thou canst heal me."

Who sought Him in a town of Galilee?

10. Our Lord at once laid His divine hand on that wretched

creature's body, "I will," He said, "be thou healed." He then commanded him to tell no one how his cure had been wrought, but to go to show himself to the priest, as the law commanded, and offer in return for his cure that which Moses had ordained.

Did Our Lord hear his prayer?

11. But the leper did not keep the secret of his cure; it spread from town to town, and caused so intense an excitement that Our Lord was no longer able to enter any town publicly, but had to remain in the open country, whither the people flocked from all parts.

Did the leper keep the secret of his cure?

12. After a time. Our Lord returned to Capharnaum, where He found numbers of Scribes and Pharisees from Jerusalem and other parts of Judea, gathered, along with many of Galilee, in anticipation of His coming. As soon as He arrived, they hastened along with the people to the house where He was, and found Him teaching as usual.

Who were awaiting Our Lord's return at Capharnaum?

13. Suddenly, in the midst of Our Lord's discourse, hands were seen making an opening in the ceiling, and then four men proceeded to let down at Our Saviour's feet, a pallet on which lay a sick man.

What was seen suddenly above?

14. They had in vain tried to effect an entrance in the usual manner, owing to the immense crowds, so as a last resource, had lifted their burden to the low flat roof, which was only one story in height, and made an opening in the earthen tiling of which it was composed.

Why did they effect an entrance in this way?

15. This deed, more eloquent than any words, of their faith, touched Our Lord's heart, and He said to the sufferer, "My son, take courage; thy sins are forgiven thee." His speech scandalized the Scribes and Pharisees who were present, and they said, "What does this man mean to say? He is blaspheming. Who can forgive sins except God?"

Was Our Lord moved?

16. Our Lord answered, "Why do you think evil things in your hearts? What is easier to say to a paralytic; 'Thy sins are forgiven thee,' or 'Rise up; take thy bed and go into thy house.'" But they returned no answer, for they were mistrustful as to the extent of His power, and feared to be brought to confusion.

What did Our Lord answer?

17. But Our Lord replied to their thoughts, "How that you may know the Son of Man has power to remit sins, 'I say to thee,' He said, turning to the paralytic, 'Arise, take up thy bed, and go into thy house.'"

Did He rebuke their thoughts?

18. The sick man at once arose, took up his pallet, threaded his way through the excited throngs and returned home, glorifying God. Those who had witnessed the miracle were at first dumb with amazement, but presently cried out, "We have seen marvellous things today."

Did it so happen?

19. Shortly after this miracle. Our Lord added another disciple to

his little band. This was Levi, the publican, one of a class detested by the Jews, as the collectors of the Roman tax. He was seated as usual, in his toll office, in Capharnaum, when Our Lord said to him, "Follow me." He a I once arose, left all and followed Christ, and took the name of Matthew.

What new disciple did Our Lord now choose?

20. The season of the Pasch again drew nigh, and Our Lord interrupted His Mission in Galilee, and, joining one of the caravans of pilgrims, ascended to Jerusalem, in order that lie might once again offer to the ungrateful city the Salvation it had disdained.

Whither did He now go?

21. Now there was at Jerusalem, hard by the gate of the Flocks, a pool called Bethes'da, or "the House of Mercy;" for at certain times an Angel of the Lord descended and stirred the waters, and the first to enter after he had moved them, was cured of whatsoever malady he was suffering from.

What was the pool of Bethesda?

22. An immense number of stricken ones lay about the shore of the pool. Among them was a man who had waited for thirty-nine years to be dipped into the healing waters, but had been each time forestalled. He was now perceived by Our Lord Who had at once sought this scene of suffering.

Who lay about the pool?

23. "Dost thou wish to be cured?" Our Lord said to Him. He answered, "Lord, I have no one to carry me to the pool when the water is troubled, and the moment I reach there another goes down ahead of me." Our Lord answered, "Arise, take up thy bed and walk."

Relate Our Lord's conversation with the cripple.

24. The poor man at once arose, took up his rug and walked. It was the Sabbath, a day on which it was not lawful to carry one's bed. The newly-cured man had not gone far, therefore, when he was met

by some of the Pharisees who were horrified at his violation of the holy repose.

Did he obey?

25. "He who cured me, told me Himself, 'Take up thy bed and walk,'" pleaded the poor man in excuse. "Who is the man?" they sternly demanded in answer, "who said to thee 'take up thy bed and walk?'" The man replied that he did not know his healer, but they felt sure that it was Christ, and at once sought Him to reproach Him for having broken the Sabbath.

Relate his conversation with the Pharisees.

26. But what was their astonishment when He openly declared to them that as He was the Son of God, He had all power over the Sabbath; and that, being God even as His Father, He could not know any surcease of activity. "My Father ceaseth not to work," He said, "and I work likewise."

What astonishing reply did Our Lord make?

27. He moreover, declared that He possessed three attributes of the Godhead - the power of remitting sin, the power of judging, and the power of raising up all flesh from the grave unto life at the last day.

What else did He declare?

28. In support of His Divinity, Our Lord appealed to three witnesses, His Miracles, the unmistakable sign of His Mission, the Voice of His Father, which at the Jordan, had proclaimed Him His Well-Beloved Son, and finally, the authority of the Scriptures.

What witnesses did He bring to prove His Divinity?

29. "Search them," He said, "since you think you find eternal life therein; they themselves give testimony of Me, and you will not come to Me that you may have life!

What did He say in regard to the Scriptures?

30. "I know you; I know that you have not the love of God in you. I

am come in the Name of My Father, and you receive Me not. Let another come in his own name, him you will receive."

#29 continued

Chapter 9 - Our Lord Chooses the Apostles - The Sermon on the Mount

1. By His positive declaration that He was the Son of God, equal to His Father, Our Lord had aroused the jealous fears of the members of the Sanhedrin, and they took counsel together, "as to what they might do to Jesus," who had quitted Judea, and gone back to Galilee, where their authority was more limited.

What had Our Lord aroused in the Sanhedrin?

2. They resolved to appeal to the jealousy of Herod Antipas, and succeeded so well that Our Lord judged it prudent to cross to the other side of Lake of Genesareth, close to the domain of Philip. This was not Herod Philip, whose wife, Herodias, Herod Antipas had wedded, but another son of Herod the Great, and a just and humane prince.

How did they effect their purpose?

3. Here Our Lord remained till the storm had blown over, and Herod had relapsed into his old indolence, and become too engrossed in the pursuit of pleasure to heed His movements. He then began to teach openly once more, and from a boat on the lake preached to vast crowds on the shore.

Did He soon resume His ministry?

4. The time had now come when Our Lord was to choose the Twelve Apostles who were to be the base of His Great Work - that Church which was to be seen of all men, and to prevail over the gates of Hell. As was usual with Him before taking any important step. Our Lord retired and passed the night previous to it in prayer.

What great steps did Our Lord now take?

5. Tradition fixes as the scene of Our Lord's communing with His Heavenly Father, the lonely heights of a mountain, standing between the cities of Capharnaum and Tiberias. In the pale light of

the dawn Christ arose, and going to where His disciples were slumbering, a short distance away, "He chose from among them twelve, to whom He gave the name of Apostles."

What spot is supposed to have been the scene of His prayer?

6. The Twelve Apostles were Peter, Andrew, James the Greater, John, Philip, Bartholomew, Thomas, Matthew, Leb'be-us or Thad'-de us, Simon the Zealot, James the Less, and Judas Is-kar'-i-oth.

Name the twelve apostles.

7. Saint Peter, the head of the Apostolic College, and Saint Andrew, were the sons of Jonas; Saint James the Greater and Saint John the Evangelist, were the sons of Zebedee, and on account of their great generous hearts and burning zeal, received from Our Lord the name of Boanerges (Bo-nerj'-es) or Sons of Thunder.

Who were Saints Peter, Andrew, James the Greater, and John the Evangelist?

8. Saint Bartholomew was Nathaniel, who had come from under the fig-tree to join Our Lord; Saint Matthew was Levi the Publican; Saint James the Less and Saint Jude (Leb'beus or Thaddeus) were cousins of Our Lord; Saint Thomas and Saint Simon the Zealot, were Galileans. Judas, of the town of Kerioth, was the only one from Judea.

Who were the others?

9. On the same mount where He had chosen the Apostles, Our Lord soon after delivered that wonderful sermon which is the completest expression of Christianity, and the summary of the Gospel. His hearers heard Him with the deepest surprise, for His words were opposed to every prejudice of the Jews.

What did Our Lord deliver on this mount?

10. They had always believed that the godly man is always blessed with temporal prosperity, and that sorrow and trouble were tokens of God's wrath. Hence, in spite of the spirit of charity breathed by the Law of Moses, they had scorned poverty, and demeaned

themselves harshly to the sick and unfortunate, whom they regarded as sinners suffering under a just punishment.

What had the Jews believed in regard to temporal prosperity?

11. How different from this was the teaching of Christ! And what joy must have filled those wretched and weary souls in the throng whose life had been a struggle, who had groaned under oppression, or panted under injustice, when they heard the Great Teacher utter the Beatitudes:

How did the throng regard Christ's teaching?

12. 1. "Blessed are the poor in spirit, because to them belongeth the Kingdom of God." That is, blessed are the rich who use wealth not for selfish ends, but to relieve suffering, and blessed are the poor who murmur not and envy not, but are resigned to God's will.

What is the first Beatitude?

13. 2. "Blessed are those who weep, because they shall be comforted. 3. Blessed are the meek, because they shall possess the land. 4. Blessed are they that hunger and thirst after justice, because they shall have their fill. 5. Blessed are the merciful, because they shall obtain mercy. 6. Blessed are the peacemakers, because they shall be called the children of God. 7. Blessed are they who are pure of heart, because they shall see God. 8. Blessed are they who suffer persecution for justice' sake, for the Kingdom of Heaven is theirs."

The second Beatitude? The third? The fourth? The fifth? The sixth? The seventh? The eighth?

14. In order to prevent the people from thinking that because He had swept away many of their illusions. He intended to revolutionize all Israel, Our Lord now went on to say that He had come, not to abolish the Law of Moses, but to elevate it to the point of perfection.

What did Our Lord say in regard to the Law of Moses?

15. Moses had said, "Thou shalt not kill," Jesus would forbid even

angry words and feelings of hatred. Moses denounced adultery; Christ condemned even an evil thought. Moses tolerated divorce, "because of the hardness of their hearts; " Christ restored marriage to its primitive sanctity.

How did Our Lord perfect the Law in regard to murder and adultery?

16. Moses had forbidden perjury; Christ forbade swearing, saying, "Let your speech be, 'This is so,' 'That is not so,' 'Yes,' 'No.' Everything which is more than this comes from an evil source."

In regard to perjury?

17. Moses had decreed the law of justice which demanded an eye for an eye, a tooth for a tooth. Christ preached the law of charity: "If any one strike you on the right cheek, turn to him the other." He did not mean that we should follow this precept literally, but merely inculcated a willingness to endure our wrongs for the love of God.

In regard to the stern law of Jewish justice?

18. Our Lord next attacked the most deeply rooted Jewish prejudice of all. Knowing the weakness of his people, Moses had prohibited all intercourse with idolaters; the Jewish Doctors had turned this precaution into an odious precept to look upon every foreigner as an enemy, a teaching Our Lord now endeavored to supplant with that of charity.

What did Our Lord next attack?

19. "Love your enemies," He said, "do good to those that hate you; pray for those that maltreat and slander you, in order that you may be the children of your Heavenly Father, who makes His sun to rise upon the good and upon the bad, and sends down rain upon the just and the unjust.

Repeat His words.

20. "For if you love those that love you, what reward shall you have? Do not the publicans as much? And if you greet your brethren only, what more do you do? Do not Fagans the same? Be

you therefore perfect, as your Heavenly Father is perfect."

What did Our Lord say in regard to those who love only those that love them?

21. Christ then denounced the proud and hypocritical Pharisees, who made a parade of their alms-giving, disfigured their faces that men might think they were fasting, and prayed with a loud voice in the synagogues and on the corners of the streets.

Did He denounce the Pharisees?

22. "Do not imitate them," said Our Lord, "for your Father knows of what you have need before you ask it of Him. Pray thus: Our Father, Who art in Heaven, hallowed be Thy Name; Thy Kingdom come; Thy Will be done on earth as it is in Heaven; give us this day our daily bread; forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil."

How did He teach them to pray?

23. By this perfect prayer. Our Lord showed to what a height He would raise the carnal sons of Israel. Instead of looking for the reward of their virtue here below, they were to fix their thoughts on the things of eternity.

What did Christ show by this prayer?

24. Their fasting and prayer were to be done in a humble, mortified spirit; their alms given in secret; they were no longer to share their thoughts between God and Mammon, but while they toiled for their daily bread, they were to feel no anxiety, no clinging to the treasures which rust corrodes, and thieves steal, but place all their trust in the Providence of their Father.

#23 continued

25. "Be not harassed about your life, what to eat and what to drink, nor for your body, as to how you shall be clothed. Is not the life more than the food, and the body more than the raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor

gather into barns; yet your Heavenly Father feedeth them.

Repeat Our Lord's words as to the needlessness of anxiety as to food and drink.

26. "Why are you solicitous as to your raiment? 'Consider the lilies of the field, how they grow; they labor not, neither do they spin. And I say to you that not even Solomon in all his glory was arrayed like one of these.'

Repeat Our Lord's words as to raiment.

27. "Now if God so clothe the grass of the field, which today is, and tomorrow will be cast into the oven, how much more shall He do unto you, O ye of little faith?

What did He tell them to conclude from this?

28. "Be not solicitous, therefore, saying, 'What shall we eat?' or 'What shall we drink?' or 'Wherewith shall we be clothed?' For after all these things do the heathens seek. For your Father knows you have need of all these things. Seek ye, therefore, first the Kingdom of God and His justice, and all these things shall be added unto you."

On what grounds did Our Lord again forbid all solicitude for earthly needs?

29. Our Lord also inculcated charity towards our neighbor: "Judge not and you shall not be judged, for with what judgment you have judged, you shall be judged, and with what measure you have measured, it shall be measured to you again.

How did He inculcate charity towards our neighbor?

30. "Why seest thou a mote in thy brother's eye, and seest not a beam in thy own eye? Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

What of the mote and the beam?

31. "All things, therefore, whatsoever you would that men should do to you, do you also to them; for this is the Law and the Prophets." Thus, in this single precept does Our Lord sum up our duty to our neighbor.

How did Our Lord sum up our duty to our neighbor?

32. Our Lord now changes the tone of His discourse to that of warning. He tells His hearers of the difficulty of salvation; that the Kingdom of Heaven is taken only by violence; and warns them to look on it as a narrow gate through which it is not easy to enter and which it is very easy to miss.

What tone did Christ's sermon now take?

33. "Enter ye in at the narrow gate," He says, "for wide is the gate and broad is the way that leadeth to destruction. Narrow is the gate and straight is the way that leadeth to eternal life, and few are those who find it."

Repeat the Saviour's words in reference to the narrow gate.

34. Our Lord goes on to speak of the false teachers; the prophets who come in the clothing of sheep, but who are in reality wolves; and of His false disciples. "All those who say Lord! Lord! shall not for that reason enter into the kingdom," He says, "but he who doeth the will of My Father."

What does Our Lord say of the false prophets and of His false disciples?

35. Our Lord concluded His marvellous discourse with a striking figure, which was given rise to by the practice which foolish men in the countries of the East are often betrayed into, of building in the dry bed of mountain torrents, where the stones are ready to the hand, instead of taking the trouble to dig the foundations deep and solid among the high rocks.

How did Our Lord conclude His discourse?

36. "Whosoever," said the Lord, "hears .these, my words, and puts them in practice, I will show you to whom he is like. He is like to a man who builded a house, and having dug deep beforehand, sets its

foundations upon the rock.

Whom did Our Lord declare the man who heard His words and put them in practice to resemble?

37. "And the rains fall, the floods come, the winds blow and beat about this house; but it has not fallen because it is founded on the rock.

What happened in time to this man's house?

38. "And he who hears these words which I speak, and does not put them in practice, is like the foolish man who has built his house on the sand. The rain falls, the floods come, the winds blow and beat about this house and it has fallen, and its ruin has been great."

Whom did Christ declare the man who heard his words and did not practice them, to resemble?

Chapter 10 - Jesus Heals the Roman Centurian's Servant - Restores the Widow's Son of Naim to Life - Answers John the Baptist's Messengers - Forgives the Sins of Mary Magdalen

1. Accompanied by a great concourse, Jesus descended the mountain and returned to Capharnaum where He was to experience the joy of receiving the first Pagan or Gentile - one of the noblest souls of whom the Gospel makes mention.

What joy was awaiting Our Lord at Capharnaum?

2. He was one of Rome's centurions, in command of the legions which that empire kept stationed on the borders of the lake of Genesareth, for although Galilee was under Herod's rule, it was also under the vigilant overlordship of Rome, which was too well aware of Capharnaum's importance to leave it ungarrisoned.

Who was he?

3. This centurion was upright and pure of heart, and had been touched by the morality of the Jewish religion, to which he had borne witness by having a synagogue built in the town. He was also distinguished for sentiments of humanity rare in that age, for at the time of Our Lord's coming, he was mourning over an old servant who lay "sick unto death."

What was the character of the centurion?

4. In his grief he learned of the entrance of Jesus into the city, but, not daring to hope that Israel's great prophet would listen to him, a Pagan, he went to the elders of Capharnaum and besought them to intercede for him.

Did he seek the assistance of Christ?

5. Mindful of their debt of gratitude, they went to Our Lord and

said to Him, "This man deserves that Thou shouldst assist him, for he loves our nation and he has built us a synagogue." Our Lord replied: "I will go and I will heal him."

Were the elders successful in their mission?

6. The elders, therefore, departed and informed the centurion that Our Lord was coming. The Roman's surprise was great, for he had never expected to receive Him in his house, knowing that in the eyes of the Pharisees the Jew who entered a heathen's dwelling was defiled.

#5 continued

7. Unwilling that the Great Prophet should incur such disgrace, the centurion hastened to meet Him and said to Him, "Lord, I am not worthy Thou shouldst enter under my roof, but say only one word and my servant shall be healed." His words filled Jesus with joy, and turning to the multitude that followed Him, He said, "Amen, I have not found so great faith even in Israel."

What did the centurion do to avert this?

8. Such praise as this, which placed the heathen above the sons of Abraham, gave rise to bitter murmurings among the throng, who could not bear the thought of the Gentiles sharing in the reign of the Messiah. It may have been too, that Our Lord caught sight of some of the spies of the Sanhedrin; at all events, He uttered these terrible words:

What effect had this praise?

9. "I say to you that many shall come from the East and the West, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. But the children of the kingdom shall be cast out into extreme darkness, where there shall be weeping and gnashing of teeth."

Repeat Our Saviour's words.

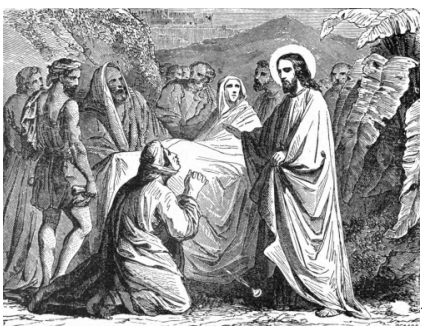
10. He then turned to the centurion, and said to him, "Go, and as thou hast believed, so be it done to thee." And the servant was

healed at the same hour. The centurion serves all ages, as the model of Christians who seek the Lord, and the Church ordains that all who approach the Holy Table of the Eucharist, shall do so with his words on their lips.

What did He say to the centurion, and what does the latter serve as?

11. On the day following this miracle. Our Lord went from Capharnaum to Na'im, which was about nine leagues distant, two miles south of Mount Tabor. It was the most glorious period of His ministry, and he was attended with an eager concourse of faithful souls.

To what city did He go the next day?



12. As He was ascending the steep pathway which led to the gates, of Naim, He met a funeral procession. According to the custom of the East, the body, anointed with perfumes, and swathed in linen bands, was borne on a litter; at its head inarched the flute players, filling the air with plaintive notes; and it was followed by wailing hired mourners.

What did He meet?

13. The chief mourner, however, was silent; her grief was too deep for tears. "For the dead man was his mother's only son, and she was a widow." The divine heart of Jesus was moved to compassion at the sight, and He said to her, "Weep not."

What of the chief mourner?

14. As He spoke, He touched the bier, and its bearers, understanding this gesture, stood still. The flutes were silent; the

voices of the wailing women were still, a hush fell on the throng. Then in the silence Our Saviour's voice was heard, saying, "Young man, I say to thee, arise."

Describe the scene.

15. At this command from the Master of life and death, the dead man arose and began to speak. And the Saviour restored him to his mother. And the people glorified God, exclaiming, "A great prophet has risen up among us, and God hath visited His people."

What took place?

16. John the Baptist had now been in prison for six months. He was permitted, however, to see his disciples, who kept him informed of the ministry of Christ. He now wished to make, over these disciples to His Master, and to this end sent two of them formally to the Saviour, to ask, "Art Thou He that art to come, or are we to await another?"

What did John the Baptist do at this time?

17. Our Saviour permitted these envoys to witness several striking miracles which He performed, and then said, "Go, and report to John what you have seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and to the poor the gospel is preached, and blessed is he that shall not be scandalized in me."

What did Our Saviour answer?

18. During Our Lord's stay in Naim, a Pharisee named Simon, influenced by curiosity, and the desire of entertaining a celebrated person, invited Him to a banquet. Pride, however, or the fear of his sect, prevented him from observing the usual ceremonies with which in the East, a guest is always received.

Who invited Our Lord to a banquet in Naim?

19. He therefore permitted the Saviour to enter his dwelling without seeing that His feet were bathed, or saluting Him with a kiss on the cheek, or offering Him perfumes for His hair. Our Lord

took no notice of this neglect, however, but entered the banquet hall, and took His place at table.

How did Simon receive Our Lord?

20. According to the fashion introduced from Greece and Rome, the guests removed their sandals, and reclined on couches which were ranged about the table, with the feet extending to the outer circle. It was customary at these formal banquets for the hall to be thrown open, and for a crowd of onlookers to surround the guests with perfect freedom.

How did the guests arrange themselves at table?

21. Among the crowd who thus gained access, was a woman who was well known for her sinful life. She had been drawn thither by a rumor of Christ's presence, and now stood with a vase of costly perfume in her hand, close to Him, eagerly drinking in His words.

Who was among the crowd?

22. Her feelings soon grew too great to be concealed; falling on her knees, she humbly bathed the Master's feet with her tears, then drying them with her beautiful hair, broke over them the fragile alabaster vase, and covered them with its precious, fragrant ointment.

What effect had Our Lord's words on her?

23. Simon viewed her proceeding with haughty disgust. To him she was the vilest of vile creatures, against whom even to brush his garments, would be a defilement. He could only conclude that Jesus did not know her character, and argued to himself, "If this man were really a prophet, he would know that this woman is a sinner."

What feeling did this rouse in Simon?

24. The Divine eyes of Jesus, on the contrary, saw in the poor outcast, torn by the first, fierce, saving pangs of repentance, a soul whom He had created, and whom He was to ransom with His blood. He read the thoughts of His proud, self-righteous host and answered them.

What did Our Lord see in her?

25. "Simon," He said, turning to him, "I have somewhat to say to thee." The Pharisee answered, "Master, say it." Our Lord then continued. "A creditor had two debtors; one owed him five hundred pence, and the other fifty. As they had not the wherewithal to pay him, he remitted each one's debt. Which of the two now loves him the most?"

How did He illustrate this to Simon?

26. Simon, not seeing what Our Lord desired to prove from this, answered, "Undoubtedly it would be he to whom he remitted the greater amount." "Thou hast judged rightly," answered Christ, then pointing to the sinner at his feet. He continued, "Simon, dost thou see this woman?"

Relate Simon's answer and Our Lord's reply.

27. "I entered thy dwelling; thou gavest Me no water for My Feet, but she has indeed washed My Feet with her tears, and has wiped them with her hair. Thou gavest me no kiss, while she, ever since I entered here, has not ceased to kiss My Feet.

What did Our Lord say in regard to Simon's neglect of the duties of hospitality?

28. "Thou hast not anointed My Head with oil, but she indeed has bathed My feet with ointments. And so, for this reason, I say to thee, many sins shall be remitted unto her, because she has loved much. But he to whom less is remitted, loves the less."

#27 continued

29. Then turning to the poor sinful woman at His Feet, who was shedding those bitter, burning tears which Saint Augustine calls the heart's blood. He looked at her with infinite compassion, and uttered the consoling words, a proof of the miracle wrought by grace in her guilty soul; "Thy sins are forgiven thee. Thy faith hath made thee safe. Go in peace."

What did he say to Magdalen?

Chapter 11 - Our Lord Restores the Deaf and Dumb Man - Relates the Parables of the Sower and the Cockle

1. The public Life of Our Lord may be divided into two periods; one in which the Scribes and Pharisees did not openly attack Him; and a second, during which they exerted all their power to interfere with His mission.

Into what may the public Life of Our Lord be divided?

2. The effect of their efforts became apparent, during a second journey which Our Lord began about this time, through the towns and hamlets of Galilee, when the simple, generous faith which had accepted His miracles, began to give place to the carping, suspicious spirit, to which their slanders gave rise.

When did the effect of their efforts become apparent?

3. One day, when He was preaching in Capharnaum, there was brought to Him a man, blind and dumb, who was possessed by a devil. Our Lord cured him, and the people, filled with admiration, cried out, "Is not this the Son of David?"

What miracle did He perform at this time?

4. Some Scribes from Jerusalem, who were present, at once set to work to quench this ardor, and poison the minds of the beholders, by declaring that Our Lord cast out devils by Beelzebub, the prince of devils.

What did the Scribes suggest to the people?

5. Our Lord answered, "How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand. But if Satan rise up against himself, he is divided and cannot stand, but hath an end. But if I, by the Spirit of God, cast out devils, then is the kingdom of God come upon you."

Repeat Our Lord's answer.

6. Our Lord concluded by calling His faithful followers about Him. "Whoever is not with me," He said, "is against me, and whoever gathereth not with me, scattereth."

How did He conclude?

7. His enemies, undaunted by this rebuke, proceeded to charge Our Lord with having "an unclean spirit." Whether this was because of His contempt for the Pharisaic ablutions, which He, on several occasions, dispensed with, or because of His tenderness for sinners, is not known, but it roused the Divine wrath, and called from Him a dreadful warning.

What new charge did His enemies make?

8. "I say unto you, every sin, every blasphemy, shall be forgiven men, but blasphemy against the Holy Spirit shall not be forgiven. And whosoever shall have spoken against the Son of Man, it shall be forgiven him; but the man who has spoken against the Holy Ghost, shall not be forgiven, either in this world, or in the other."

Repeat His warning.

9. From this time Our Lord abandoned His former direct and simple style of teaching, and presented His doctrine in parables, according to the custom of the Scribes themselves. This form of instruction was peculiarly suited to the Oriental genius, which delights in allegory, and also served to baffle His enemies, and thus gain the time necessary for the establishment of His Church.

Under what form did Our Lord henceforth impart His instructions?

10. Accordingly, one day, when He sat in a boat on the Lake of Genesareth, teaching the crowds on the beach, the sight of the familiar harvest lands sloping up from the water's edge, no doubt, caused Him to make use of the well-known scene of the sowing of the seed, as a means of instruction.

What no doubt caused Him to use the figure of the sower?

11. "The sower," He said, "went out to sow, and while he was sowing, some grains fell into the roadway, and the birds of the air devoured them.

What happened to the grains in the roadway?

12. "Other seed fell on stony ground, where there was not much earth, and it sprang up at once, but when the sun was up, as it bad no roots, it withered away. Still others fell among thistles, and the thistles grew up and choked them.

What of those which fell in stony ground, and among thistles?

13. "Others, finally fell in good earth, and bore fruit, some a hundred, others sixty, and others thirty fold. He that hath ears to hear, let him hear!"

Of those which fell in good earth?

14. There Our Lord stopped, leaving his listeners to fathom the meaning hidden beneath the parable. But it remained a riddle, not only to the Jews, who were strangers to His doctrine, but even to the twelve apostles, who pressed about Him, asking why He spoke in this way.

Did Our Lord explain?

15. Our Lord answered that if He concealed the mysteries of the Kingdom of God under the form of an allegory, it was only that His enemies might behold without perceiving, might hear without understanding, and thus gain Him the time necessary for the development of His doctrine. He then expanded His meaning in the Parable.

Relate His answer.

16. "The seed," He said, "is the Word of God. It falls upon the wayside - that is, upon hearts as cold and hard as those worn, beaten pathways, which afford it no nourishment.

What class does the wayside signify in the gospel?

17. "It falls upon the rock, that is, upon light superficial souls, who afford it no root, so that the first wind of temptation causes it to wither. It falls amid thorns - that is, upon worldly hearts, where it is choked by earthly cares, and the deceitfulness of riches."

The rocks and the thorns?

18. Lastly, it falls on "good ground, on hearts who hearken to the Word and keep it, and bring forth fruit, bearing thirty, sixty, and one hundred fold."

The good ground?

19. Such was the first picture of the Church drawn by its creator; a field wherein the heavenly seed is sown with exceeding plentifulness, but yet will bear no fruit, if man's evil passions place an obstacle in its way. Our Lord made this still more clear by the Parable of the Cockle.

What was this parable?

20. "The Kingdom of Heaven," He said, "is like to a man that sowed good seed in his field. But while men were asleep, his enemy came, and oversowed cockle among the wheat, and went his way."

What happened after the man sowed his field?

21. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. And the servants of the master of the house came and said to him, "Master, didst thou not sow good seed in thy field? Whence then, is this cockle?" The master answered, "An enemy hath done this."

What appeared with the fruit?

22. The servant said, "Wilt thou that we go and gather it up?" But He said, "No, lest while you gather up the cockle you root up the wheat, also, with it. Let both grow until the harvest, and then I will say to the reapers, 'Gather up first the cockle and bind it in bundles to burn, but the wheat gather into My barn.'"

Repeat the servant's conversation with His Master.

When His disciples begged Him to explain this parable, He told them that He, the Son of God, sows the good seed, and Satan the cockle. The wheat represents the children of God and the cockle those of the devil. The harvest time is the end of the, world, and the reapers are the angels.

Chapter 12 - Christ Stills the Storm - Attends Matthew's Banquet - Cures the Possessed Men - Heals the Daughter of Jairus

1. Our Lord returned to His dwelling in Capharnaum after this discourse, but, finding that the people flocked thither in such numbers as to prevent all repose, He determined to cross the lake to the lonely highlands of Perea.

Why did Our Lord quit Capharnaum?

2. Accompanied by His apostles. He therefore went on board a boat and steered for the opposite shore. It was now night, and, worn out by the toils of the day. Our Lord seated Himself in the stern, and resting His head on the pilot's pillow, fell asleep.

What did He do after going on board the boat?

3. All at once, however, there sprung up one of those violent storms which burst with surprising suddenness on the Lake of Genesareth. Its placid waters, but lately scarcely stirred by the gentle night breeze, had become fierce, seething billows, lashed by wild winds to a fury that threatened to destroy the frail bark.

What sprang up while Christ slumbered?

4. For some time the apostles refrained from waking Our Lord, but at last their fear grew so great that they forgot all else and cried out "Master! Master! save us, we perish!" Jesus awoke, but His first care

was to calm their hearts. "Why are you fearful, O men of little faith?" He said.

When did they awaken Our Lord?

5. Then He rebuked the winds and the sea, and there came a great calm. As the waves subsided, and the star-lit sky grew visible once more, the apostles saw how small indeed their faith had been to give way to terror when they bore Christ in their bark. But the sailors cried in awe, "What manner of man is this, for the winds and the sea obey Him?"

What took place?

6. Our Lord did not find the repose He had hoped in Perea. Scarcely had He landed when piercing shrieks rent the air, as two frenzied creatures rushed to meet Him. They were possessed men who had taken refuge in the rock caverns among the cliffs on the shore which served as tombs.

What happened when Our Lord landed in Perea?

7. Cowering in the dust before Him, they cried out, "What is there between us, Jesus, Son of the Most High? Art Thou come hither to torment us before the time?" Our Lord said to one of them, "Foul spirit, depart out of this man." It was loath to obey, and Our Lord added, "What is thy name?"

What did they do?

8. The fiend answered by the possessed man's mouth, "I am called Legion, because we are many." Then he besought Our Lord to permit them some refuge in the country-side and begged permission to enter into a herd of swine. Our Lord granted this and they at once took possession of the swine and bore ten thousand of them into the lake and drowned them.

What did the fiend answer?

9. Our Lord now entered into the territory of the Decapolis - that is ten cities which were Greek in origin and manners. Their inhabitants were devoted to earthly pleasures and had no desire to

hear of the Kingdom of Heaven. They therefore besought Jesus to depart from their coasts, and, yielding to their wishes. He re-embarked at once.

What did the blinded inhabitants of the Decapolis request our Lord to do?

10. When He returned to Capliarnaum, He was warmly received, and Saint Matthew, the apostle, invited Him to a banquet which he gave in honor of his having been called by Our Saviour. As Matthew had been Levi, the Publican, his friends were, no doubt, also of this despised class, and it was soon noised about the town that Christ was feasting with Publicans.

Who gave a banquet after Our Lord's return to Capharnaum?

11. Several of the Scribes and Pharisees at once hastened to the hall and were struck with horror at the sight. "How comes it," they said to the apostles, "that you and your master eat and drink with Publicans and sinners?" But Our Lord, Who heard their words, answered that He came to call, not the just, but sinners, to repentance.

What did the Scribes and Pharisees say?

12. While He was speaking, Ja'-i-rus, the chief of the synagogue in Capliarnaum, rushed into the hall and fell at the feet of the Saviour in an agony of grief. "Lord," he said, "my little child, my only daughter, is dying, - but O come, lay Thy Hands upon her and she shall live."

Who rushed into the room?

13. Our Lord's compassionate Heart could not resist this appeal. He rose at once, and went with Jairus, followed by a surging crowd. In it was a woman who had been suffering from an issue of blood for twelve years and had spent all her fortune in fees to physicians, but vainly.

Did Our Lord go with him?

14. Her only hope was now in Jesus, but timidity prevented her

from seeking His aid openly. But she thought to herself, "If I can but just touch His robe, I shall be healed." She therefore edged her way through the crowd, till she got close enough to Him to seize with her wasted fingers, the tassel of His mantle.

What kept her from seeking Our Lord's aid openly?

15. Her faith was instantly rewarded; she was healed. But Our Lord, who felt that power had gone out from Him turned round and asked, "Who touched my garment?"

Was her faith rewarded?

16. The woman, seeing that He knew all, fell at His feet, and confessed the reason why she had touched Him, and the cure. Our Lord, who had merely required this acknowledgment, said gently, "Daughter, go in peace; thy faith hath made thee whole."

Did the woman confess?

17. A messenger now came to Jairus to say, "Trouble the Master no longer. Thy daughter is dead." The father bent in speechless sorrow at the news, but Our Lord said to him, "Do not fear; only believe; she shall be saved." And He went on towards the house.

What news did a messenger bring Jairus?

18. When He arrived there, He found the mourners already gathered within the darkened death-chamber, where the wails of the women mingled with the piercing music of the flutes. Our Lord said to them, "Weep not, the child is not dead, but sleepeth." He then bade all leave the room, save the child's parents, and Peter, James and John.

Whom did Our Lord find there?

19. Then He approached the child, and taking her hand in His, said to her, "My child, arise!" And at once the little maid arose, and started to run, in high glee, for she was only twelve years old. The parents were beside themselves with joy, and Our Lord had to remind them to give her something to eat.

What did He then do?

20. Our Lord endeavored to avoid the first outburst of excitement which the miracle aroused, by remaining in the house till the people without had dispersed; but "the fame of it was noised abroad throughout the whole country side."

Did the fame of this miracle spread?

Chapter 13 - The Mission of the Apostles - Martyrdom of John the Baptist - Miracle of the Loaves and Fishes - Christ Walks on the Waters

1. When Our Lord left the mansion of Jairus, it was to begin His third and last mission in Galilee. Again He passed through every city and hamlet, preaching the Word of Life, and thus once again entered Nazareth, His old home.

Whither did Our Lord go after leaving the mansion of Jairus?

2. But the blinded Nazarenes received Him no better now than at His first visit, and seeing that he could do them no good. Our Lord said farewell to the ungrateful city, and passed to more promising fields, where the harvest was great.

Did they receive Him any better?

3. Our Lord, now taking compassion on the great multitude of the lost sheep of Israel, determined to associate His apostles with Himself in the preaching of the Word to them. So He called them about Him, and giving them the power to heal the sick, and cast out devils, sent them out, two by two, to preach the Kingdom of God.

Whom did Our Lord now send to preach the Word?

4. A holy indifference to earthly cares was to be the peculiar feature of their ministry. Christ told them they must be ready to set out at all times, without making any preparations for the journey, or taking anything with them.

What did he tell them about their ministry?

5. "When you go into a house," Our Lord said to them, "say, peace be to this house. And if the house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

What did Christ bid them do when they entered a house?

6. "And whosoever shall not receive you, going forth out of house or city, shake off its dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

What dreadful doom did Christ pronounce on those who would not receive His apostles?

7. "Behold I send you as sheep in the midst of wolves. Be you therefore, wise as serpents, and simple as doves. Beware of men, for they will deliver you up in councils, and they will scourge you in synagogues. And you shall be brought before governors, and before kings for My sake.

What persecutions did He predict for them?

8. "The disciple is not above his Master, nor the servant above his lord. Fear not those that kill the body, and cannot kill the soul, but rather fear Him that can destroy body and soul in hell.

What did He say of disciples and their master?

9. "Whosoever, therefore, shall confess me before men, I will also confess him before my Father, who is in Heaven. But whosoever shall deny me before men, I will also deny him before my Father, who is in Heaven.

What promise did He make to them who confessed, and to those who denied Him?

10. "He that loveth father or mother more than Me, is not worthy of Me. And he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not up his cross and followeth Me is not worthy of Me;

Whom did He declare were not worthy of Him?

11. "He that findeth his life shall lose it, and he that loseth his life for My sake, shall find it. He that receiveth you, receiveth Me, and he that receiveth Me, Him that sent Me.

Of him who lost his life for His sake?

12. "And whosoever shall give to drink, to one of these little ones, only in the name -of a disciple, Amen, I say to thee, he snail not lose his reward." The apostles then departed on their mission.

Of him who gave a cup of cold water in the name of even His disciple?

13. Our Lord continued to preach, as usual, in the cities of the lake country, until he heard of the death of John the Baptist. This had been brought to pass by Herodias, the wicked wife of Herod Anti pas, while the latter was keeping high festival in honor of his birthday at Macheronte (mak-e-ron'ta) where the Precursor was imprisoned.

What did Our Lord hear of?

14. One of the features of the entertainment was a dance, in which Salome (sa-lom'-a), a daughter of Herodias by her former marriage, took part, and so charmed Herod Antipas with her grace and beauty, that he swore to give her whatever she should ask for, even to half of his kingdom.

Who took part in the dance?

15. Prompted by her wicked mother, the royal dancer demanded the head of John the Baptist. Her words struck Herod with consternation, but vanity made him abide by his oath. He gave the fatal order, and in a few moments the bleeding head of Saint John the Baptist was brought to her on a large dish or charger.

What did the princess ask for?

16. But from that hour Herod knew no peace. Remorse made him suspicious and fearful, and when a short time later, new miracles of Jesus occasioned new outbursts of excitement among the people, the tyrant's shaken mind, forgetting all he had heard of the fame of Christ, conceived the idea that He was the Baptist, risen from the dead.

What did Herod's remorse lead him to imagine?

17. In vain those about the wretched tetrarch told him the truth; his frenzy of fear grew no less, and Our Lord therefore decided to retire to the domain of Philip, till the storm should pass. So He said to the Twelve Apostles who had by this time returned, "Let us go apart into some desert place and rest a little."

What did Our Lord decide to do?

18. They therefore crossed the Lake of Genesareth and went to a wild and solitary place. But an immense multitude which was gathering to go up to Jerusalem for the Pasch, had caught sight of Christ as He landed, and now followed Him thither.

Whom did they find on the other side of the lake?

19. At the sight of these "sheep without a shepherd. Our Lord forgot His weariness and spoke to them of the Kingdom of God and healed all their sick." While He was still ministering to them the sun sank, and His disciples, fearing that the swiftly-following night of the Orient would surprise the throng in the wilderness, besought Him to dismiss them.

How did Our Lord receive them?

20. "This place is a desert," they said, "and the hour is late; send away the people that they may find food and lodging in the nearest farm-houses and villages." But Our Lord answered, "They have no need to go, do you yourselves give them to eat."

Relate their speech to Our Lord and His reply.

21. He then inquired how much bread they had. Andrew replied that there were five loaves and two fishes. Our Lord said, "Bring them to me and bid the men sit down." Accordingly, the multitude, numbering five thousand, seated themselves on the grass.

#20 continued

22. Then Our Lord took the loaves and fishes, and, looking up to heaven, blessed them and gave to His apostles to distribute among the people. And when they were satisfied. Our Lord bade the apostles gather up the fragments lest they be wasted. They did so,

and filled twelve baskets with them.

What did Christ do with the loaves and fishes?

23. At this splendid miracle, the enthusiasm of the people rose to the highest pitch, and they began to plan to carry Him up to Jerusalem with them and make Him king. Our Lord therefore bade His apostles set sail at once for Capharnaum, then profited by the shades of night, to retire to the lonely heights of a mountain to pray.

What did this miracle rouse in the people?

24. Meanwhile, a tempest had burst over the lake. In vain the apostles rowed with all their strength, the fierce gale carried their boat out of its course and they made no progress. At length, about the first watch of the night, their weary eyes beheld the Master walking towards them on the troubled waters.

How did it fare with the apostles, meanwhile?

25. At first they thought it was a phantom which they beheld and cried out in terror. But at once the calm voice which they knew so well said, "Fear not, it is I." And Peter, full of impetuous faith, cried out, "Lord, if it be Thee, bid me come to Thee upon the waters."

What did they think at first?

26. "Come," answered Our Lord. At once Peter sprang from the vessel's side, and, sustained by faith, trod the raging waters as firmly as if they had been the earth. But presently the fury of the tempest dismayed him; he gave way to terror and began to sink.

What happened to Peter?

27. "Lord, save me," he cried. Our Lord held out His hand and sustained him, saying, "O thou of little faith, why hast thou doubted?" Then He entered the ship and at once the tempest stilled, and the little bark sped swiftly to the port of Capharnaum.

Did Our Lord save him?

Chapter 14 - Christ Reveals the Mystery of the Eucharist - Heals the Woman of Chanaan's Daughter - Peter Proclaims the Divinity of Christ

1. On the following morning great numbers of those who had been fed with the loaves and fishes returned to Capharnaum and sought Our Lord as He was teaching in the synagogue. But Jesus, who knew r they were seeking Him for earthly goods, bade them, "toil not for the food that perisheth, but for that which is eternal life."

What took place the next morning?

2. They answered, "Lord give us always this Bread." Christ answered, "It is I, I am the very Bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. I am the living Bread which came down from heaven.

What did they ask and what did Christ reply?

3. "If any man eat of this Bread, he shall live forever. The Bread which I give is My Flesh for the life of the world."

What did Our Lord declare of any one who should eat this Bread?

4. At these words an audible murmur of disapproval ran through the synagogue and the audience began to dispute among themselves, the majority arguing, "How can this man give us His flesh to eat?" Far from correcting this literal interpretation of His words, however, Our Lord continued as follows:

What followed these words of Our Lord?

5. "Amen, amen, I say to you, if you do not eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you. Whoever eats My Flesh and drinks My Blood has life everlasting and I will raise him up on the last day."

Repeat Our Lord's words in regard to the Holy Eucharist.

6. Our Lord well knew how peculiarly revolting their religion made to the Jews, the idea of their consuming human flesh or blood, yet He did not hesitate to strike at this most deeply rooted of their beliefs, in order to establish firmly the great truth of the Eucharist.

What is to be observed in regard to this?

7. Christ continued, "As the living Father hath sent Me and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the Bread that comes down from Heaven. Not as your fathers did eat manna, and died. He that eateth this bread shall live forever."

What else did Our Lord say on this great point?

8. A great number of His hearers found Our Lord's words too great a trial to their faith. "This is a hard saying," they protested, "who can bear it?" And after this many of his disciples drew away from His company, and walked no more with Him.

What effect had the announcement of this mystery on His followers?

9. When Our Lord saw Himself thus deserted, He said sadly to His Apostles, "Will you too go away?" And Peter impetuously answered in the name of all: "Lord, to whom should we go? Thou hast the words of Eternal Life. We believe, we know that thou art the Holy of God."

What did He then say to his apostles?

10. Our Lord now quitted Galilee, and passed to the pagan lands to the northward, to the home of the race of Chanaan, where He abode for almost six months, devoting all His time and attention to the Apostles, completing His instructions to them, and tracing before their eyes the plan of His Church.

Whither did our Lord now go?

11. Though He sought to remain unknown, the news of the presence of Israel's great prophet spread among the inhabitants of

the country, and as He was passing along a road not far from the great city of Tyre, a woman ran out of her house and besought Him to cure her daughter, who was a violent maniac.

Who sought His help?

12. "Have mercy on me, my Lord, thou son of David," she entreated. Our Lord took no notice of her, and passed on, but she followed Him pleading for mercy, till He entered a house. As she continued to cry without. His apostles begged Him to grant her request and send her away. But He answered, "I am not sent save to the lost sheep of the house of Israel."

How did Our Lord treat her?

13. At length the woman gained admission, and fell at Our Lord's feet, crying, "Lord, help me." But He answered, "It is not good to take the bread of the children, and cast it to the dogs."

Did she gain admission?

14. But the woman's faith and humility were proof against even this bitter rebuff. "It is true, my Lord," she answered, "but even the little whelps eat the crumbs of the children's bread which fall beneath the table."

Did this repulse her?

15. At these words Our Lord who had only resisted so long, in order to strengthen the faith which He saw burning within her soul, uttered a cry of joy. "Ah, woman, thy faith is great," He said, "be it done to thee as thou wilt." At the same hour her daughter was cured.

What did this draw from Our Lord?

16. From the borderland of Tyre, Our Lord went to the Decapolis, whose inhabitants had before refused His ministry. This time He did not preach the Word of Life to them, but His presence was soon known and there was brought to him a deaf and dumb man to be cured.

Whither did Our Lord go from Tyre?

17. Our Lord took him aside and put His fingers into the deaf ears and touched the dumb lips with His saliva, then said in the Aramean tongue, which was the language then spoken by the Jews: "Ephphetha," which means, "Be thou opened." And at once the man heard and spoke.

How did He cure him?

18. Shortly afterwards, Our Lord passed up the bank of the Jordan into the domain of Philip till He came to Ces'-a-re-a Phi-lip'-pi, the stately city built on the ruins of ancient Dan, by that tetrarch, and named in honor of his patron, Tiberius Caesar, the Roman Emperor, as well as of himself.

Whither did Our Lord now proceed?

19. Our Lord did not enter the city, but passed on to the forest country about Mount Hermon. During His sojourn here He one day arose from prayer and said to His apostles, "Who do they say that I am?"

What question did Our Lord ask the apostles at Mount Hermon?

20. Sorrowful to the ears of the Master must have been the answer. Some thought He must be the Baptist, or the prophet Jeremias, risen again, others that He was a new prophet. But no one in carnal Israel held Him to be the Messiah.

What was the answer?

21. Jesus answered, "Who do you say I am?" Put at a time when many had rejected Him, and the malice of His powerful enemies had made Him seek an asylum in a strange land, the question was a decisive test of the apostles' faith. But Peter answered firmly, "Thou art Christ, the son of the Living God."

What did Our Lord answer?

22. Our Lord answered, "Blessed art thou, Simon son of Jonas, because flesh and blood have not revealed this unto thee, but my

Father, who is in heaven. And I say to thee, that thou art Peter, and on this rock I will build my Church and the gates of hell shall not prevail against it.

Repeat Our Lord's answer to Peter.

23. "And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."

What power did he confer on Peter?

Chapter 15 - Our Lord Transfigured on Mount Tabor - Pays the Tax by a Miracle - Blesses Little Children - Parable of the Unforgiving Servant

Didrachma (di-drak'-ma). An ancient Jewish coin equal to about thirty cents of our money.

Sta'ter. An ancient Jewish coin worth about sixty cents of our money.

1. A few days later, Our Lord descended the Valley of the Jordan, into Galilee, and proceeded to Mount Tabor. Leaving nine of His apostles at the foot, He ascended the steep sides with Peter, James and John, "the sons of the Thunder."

To what mountain did Our Lord now go?

2. It was twilight when they began the ascent, and when they at length reached the summit, and saw the Master rapt in prayer, according to His nightly custom, they wearily stretched themselves on the ground, and were soon asleep.

What did the apostles do on reaching the top?

3. But lo! while praying, Christ is transfigured; through the veil of flesh His Divinity shines forth; whiter than the snow grow his garments, more radiant than the sun. His face. Amid this shining effulgence of the God-Head two other figures appear; Moses on one side, representing the Law, Elias, on the other, representing the Prophets, adore the Divinity of Christ.

Describe the transfiguration of Our Lord.

4. The glory of the Vision made itself felt even through the closed lids of the Apostles; their eyes opened upon its heart-piercing splendor; and they heard Moses and Elias speak with Christ of His Passion and Resurrection.

Did it awaken the Apostles?

5. In an ecstasy of joy, Peter cried out, €€ Master, it is good for us to be here; if thou wilt, let us make here three tabernacles: one for Thee, one for Moses, and one for Elias." But even while he spoke, a radiant cloud enveloped them, and from the silvery mist, a Voice said, "This is My Beloved Son in whom I am well pleased; hear ye Him."

What did Peter cry out, and what took place?

6. Filled with awe, the apostles fell prostrate on the ground; and so remained, till the Saviour touched them, saying, "Arise, and fear not." They did so, and beheld Jesus alone, and bearing His usual aspect. As they descended the mountain Our Lord charged them not to reveal what they had seen till the Son of Man had risen from the dead.

How were the apostles affected?

7. Our Lord returned to Capharnaum, but no eager throngs greeted Him as He passed through its streets. Only the collector of the didrachma which every Jew had to pay annually for the support of the Temple, came to Peter and said, "Doth not thy Master pay the didrachma?"

What happened when Our Lord returned to Capharnaum?

8. When Peter gave Our Lord this message, Christ said to him: "Of whom do the kings of earth exact tribute? Of their own children or of foreigners?" "Of foreigners." answered Peter. "Then the children are free," replied Our Lord, thus reminding the apostle, that as God, He was above all human laws.

What did Our Lord say to Peter's message?

9. "Nevertheless," He added, "that we may not give scandal, go to the lake, and cast a hook. The first fish which thou shalt draw from the water, take it and open its mouth. In it thou wilt find a stater; this thou wilt take and give it to him for me, and for thee."

#8 continued

10. Thus Jesus as man, respected the law, and paid the tribute, but paid as God, - by a miracle. He then continued His way to the dwelling of -some faithful disciple, where He dwelt with His apostles while in Capharnaum.

What is to be remarked of Our Lord's action?

11. Some little children gathered about Him as He was instructing His apostles. They would have sent them away, thinking they disturbed Him, but He said: "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

What did Our Lord say of the little children?

12. He then caressed the little ones, and blessed them; then folding one in His arms, told the apostles that it was to be their model. "Amen, I say to you, unless you become as little children, you cannot enter into the Kingdom of Heaven."

What did He show one of the children to the apostles as?

13. "If any one," He continued, "shall scandalize one of these children who believe in Me, it were better for him that a mill-stone were hung about his neck, and that he were cast into the depths of the sea.

What terrible doom did He predict for those who brought scandals on His church?

14. "Whoever receives a little child like this in My Name, receiveth Me, and he who entertaineth Me, receiveth not Me but Him that sent Me."

What did he say of those who receive one in His name?

15. Jesus then proceeded to speak of the law of Christian forgiveness; and Peter asked, "Lord, if my brother sin against me, how many times shall I forgive him? As much as seven times?" "I do not say seven times," answered Christ, "but until seventy times seven times."

What law of forgiveness did Christ lay down?

16. The Jewish doctors taught that to pardon three times was the height of perfection, but Christ required that forgiveness be accorded as often as one was sinned against. To make this clear, He pictured to them the court of one of those absolute Oriental monarchs, whose lightest breath can make or mar the most splendid fortunes.

How did He make clear the difference between His teaching and the Jewish Doctors?

17. "The kingdom of heaven," said Our Lord, "is like to a king who would take account of his servants. And one was brought to him that owed him ten thousand talents. (That is, more than eighteen million dollars).

To what did Christ liken the Kingdom of Heaven?

18. "As he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But the servant, falling down besought him, saying; f Have patience with me, and I will pay thee all."

What did the king command?

19. "Now the king, being moved with compassion, let him go, and forgave him the debt. But when the servant had gone out he found one of his fellow-servants who owed him a hundred pence and laying hold of him, he throttled him, saying, 'Pay what thou owest.'"

Did he pardon him?

20. "Then his fellow-servant, falling down, besought him, saying, 'Have patience with me and I will pay thee all.' Yet he would not and cast him into prison till he should pay the debt.

Did the debtor pray for mercy?

21. "Now his fellow-servants, seeing what was done, were very much grieved, and they told the king, who called him and said to him, 'Thou wicked servant, I forgave thee all the debt because thou besoughtest me. Shouldst thou not then have had compassion on thy fellow-servant, as I had compassion on thee?'

What did the king say to the unforgiving servant when he heard this?

22. "And then the king being angry, delivered him to the torturers, until he should pay all the debt. So also," concluded Our Lord, "shall my Heavenly Father do to you, if you forgive not everyone his brother, from your hearts."

How did the king punish him?

23. Our Lord then laid down the following rule, of fraternal correction. "If thy brother offend thee, go and reprove him between thee and him alone. If he will hear thee, thou shalt gain thy brother.

What rule did Our Lord lay down for fraternal correction?

24. "If he will not hear thee, try again, taking with thee one or two more. If he will not hear them, tell the church, and if he will not hear the church, let him be to thee as the heathen and the publican."

What is to be done if he will not hear one?

Chapter 16 - Our Lord Goes Up to Jerusalem - Repulses the Scribe - Calls the Young Man from the House of Mourning - The Sanhedrin Send Guards to Seize Him - Nicodemus Defends Him - Christ Restores Sight to the Man Born Blind

1. Autumn was now upon the land, the harvest was gathered, and in all parts caravans were forming for the journey to Jerusalem, to celebrate the Feast of Tabernacles, the gladdest of all Israel's solemnities, in which was commemorated the entrance of the nation into a land flowing with milk and honey.

What did Israel celebrate in the Autumn?

2. As it was also a memorial of their sojourn in the desert, the people were accustomed to leave their houses during the seven days devoted to its celebration, and dwell in tents, as their forefathers had done during their wanderings.

What custom did they observe at this time?

3. Leafy pavilions, woven of the boughs of the olive, pine, myrtle and palm trees, therefore filled during the season, the streets, squares, and low flat housetops of Jerusalem, giving the city the appearance of a forest of verdure from which rose songs of joy answering the blare of trumpets from the temple.

Describe the scene.

4. Our Lord resolved to go up to Jerusalem to this Feast, and set out accordingly, with His apostles. As they walked along the highway, a Scribe who had been touched by hearing some of Our Lord's conversation, said to him, "Master, I will follow thee whithersoever thou goest."

What did the Scribe say to Our Lord?

5. Our Lord knew that the Scribe's heart held an overmastering attachment to the things of this world. He therefore answered, "The foxes have their holes, the birds of the air have their nests, but the Son of Man hath not where to lay his Head." Such poverty was too great for the Scribe; he disappeared.

Repeat Our Lord's answer and its result.

6. On the same day, and on the same road. Our Lord passed a house where a son was weeping for the death of his father. The young man felt himself drawn to leave all and follow the Master, and our Lord, as ready to help the weak, as to rebuke the presumptuous, said to him, "Follow Me."

What did he say to the young man?

7. The young man hesitated, and begged leave to first bury his father. But Our Lord, who doubtless knew that delay would be fatal to that wavering soul, answered him in these words, which so many saints have repeated since, when breaking the dearest ties, "Leave the dead to bury their dead, do thou go and announce the Kingdom of God."

Did the young man obey?

8. On entering Jerusalem, Our Lord went at once to the temple, where He taught the people. In vain the Scribes and Pharisees endeavored to puzzle Him with their questions. His answers, marked by Divine clearness and power, discomfited them, while His scathing rebukes of their hypocrisy stung them to such fury that they resolved to seize Him.

What did Jesus do on entering Jerusalem?

9. The Sanhedrin therefore sent guards to arrest Him, but they were afraid to attempt it, on account of the enthusiasm of the people for Him. Only one voice protested against this action, it was that of Nicodemus, the Doctor who had sought Him by night.

What did the Sanhedrin do?

10. He ventured to ask, "Does our law allow us to condemn a man

without having heard him and without knowing what he has done?" Even this timid defence enraged the Sanhedrin; they exclaimed "Ah, thou, too! art thou a Galilean? Search the scriptures, and learn that no prophet has come out of Galilee." Their blind rage made them forget that Elias, Jonas, and Osee had come from Galilee.

What did Nicodemus say, and what did the Sanhedrin answer?

11. As Our Lord was passing through the streets of Jerusalem on the Sabbath, He saw a beggar who had been born blind, and the disciples asked whether he was so afflicted because of his parents' sins or because of his own? Our Lord answered, be- cause of neither, "but that the works of God might be made manifest in Him."

What did His disciples ask Our Lord in regard to the blind man?

12. Our Lord then spat on the ground, and mixing a little clay with His saliva, anointed the man's eyes with it. He then told him to go and wash in the pool of Siloe. Full of faith, the beggar departed and returned, cured.

How did he cure him?

13. His neighbors could not believe it was the same man, until they questioned him, whereupon, some of them hastened off to inform the Sanhedrin. They at once sent for the man, and after he had related his marvellous cure, said to him, "What sayest thou of Him who hath opened thine eyes?"

What was the consequence?

14. "He is a prophet," answered the man. From this firm avowal, the Sanhedrin saw their only hope was to convince the people that the man was an impostor. They therefore sent for Ins parents, and when they declared that he had been born blind, asked how it was he now saw?

What did they see from his answer?

15. The parents, who stood in terror of the Sanhedrin, which had publicly decreed that any one who confessed Jesus to be the

Messiah, should be excommunicated from the synagogue, cautiously replied, "We know that this is our son, and that he was born blind. But how he now seeth, we know not. Ask himself; he is of age: let him speak for himself."

What did his parents testify?

16. The Sanhedrin therefore attempted to work on the man's feelings. "Give glory to God," they urged, "we know that this man is a sinner." "If He is a sinner," answered the man, "I know not, all I know is, that I was blind and now I see."

What attempt did the Sanhedrin then make?

17. The Sanhedrin saw that they had to do with a steadfast soul, whom they would not be able to browbeat. So they began to re-examine him, in the hope of picking a flaw in his evidence. "What was it He did to thee? " they asked, "how did He open thy eyes?"

What did they try next?

18. The man, weary of the useless repetitions of his story. answered, "I have told you already. Why would you hear it again? Would you also become His disciples?"

What did the man answer?

19. They answered haughtily, "Thou thyself may be His disciple, but for us, we are the disciples of Moses. We know that God spoke to Moses. But as for this man we know not whence he is."

Relate the Sanhedrin's reply.

20. Far from being terrified, the man answered boldly, "It is wonderful that you should not know whence he comes, and nevertheless, he has opened my eyes. From the beginning of the world, it hath not been heard that any one opened the eyes of the blind. If this man were not from God, he could do nothing."

Relate the man's resolute answer.

21. At these words the Sanhedrin rose in indignation, and cried,

"Thou art nothing but a mass of sins, and dare thou teach us?" And they put him out of the synagogue. But the Master did not forget this first Confessor of the faith.

What was the consequence?

22. He sought him out, and said to him, "Believest thou in the Son of God?" "Who is He, Lord, that I may believe in Him?" answered the man. "Thou hast seen Him," answered Christ, "and it is He Who is speaking to thee." "I believe, Lord," answered the beggar, and falling down he adored Him.

Relate Our Lord's conversation with the man.

Chapter 17 - Our Lord Sends the Seventy-Two Disciples - Parable of the Good Samaritan - Mary and Martha

1. Our Lord soon after quitted Jerusalem, and returned to Galilee. Here He sent out seventy-two of His disciples, "to go into every town, and every place whither He was to come," to recall men to repentance, to heal the sick, to prepare the ways of the Lord, and to publish the Kingdom of God.

Whither did Our Lord go from Jerusalem?

2. After their departure. Our Lord remained for some time among the lake cities. But His Words were no longer heeded, and He Himself was slighted and neglected by the people whom He had loaded with His favors.

Did the cities of Galilee heed Him now?

3. So at last He turned away from the lake cities with the terrible words on His lips: "Woe to thee! Woe to thee! for if Tyre and Sidon had seen the miracles which have been wrought in you, they would long ago have done penance. And thou Capharnaum, which are exalted unto Heaven, thou shalt be thrust down even unto Hell."

What terrible doom did He pronounce on the lake cities?

4. Thirty years later, the words of Our Lord were terribly fulfilled. The Roman legions overran Galilee, massacred the Jews, and destroyed the lake cities which have since been left a heap of silent ruins.

When were His words fulfilled?

5. Leaving Galilee, Our Lord went towards Perea, beyond the Jordan. On the road. He met His disciples returning to Him with great joy. "Master," they cried, "even the devils are subject to us in thy Name." But Our Lord reminded then! how Satan had fallen from Heaven, and bade them, "rejoice, rather, that their names were

written in the Book of Life."

Where did He meet His disciples?

6. Then He prayed as follows, "I give thanks to Thee, O Father, Lord of Heaven and Earth, that Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones."

Repeat the prayer of Our Lord.

7. While Our Lord was conversing with His disciples, a Pharisee whom they encountered on the road, said to Him, "Master, what shall I do to possess eternal life?" The Lord, Who saw that his design was to tempt Him, referred him to the Law of Moses, asking, "What dost thou read there?"

What did the Pharisee ask Our Lord?

8. Long before, Moses had revealed the two great precepts of Christian life which from century to century, had been taught by Israel's Prophets and Doctors of the Law to her people. "Thou shalt love the Lord, thy God, with thy whole soul, with thy whole heart, with all thy strength, with all thy mind, and thy neighbor as thyself."

What of the two great precepts of Christian life?

9. Therefore when the lawyer answered thus, Jesus said, "Thou hast answered aright. This do, and thou shalt live." But the Pharisee raised another question. "Who is my neighbor?" he asked.

What did Our Lord reply?

10. It was the custom of Our Lord to make use of the scenes and objects most familiar to His hearers in order to convey to them the meaning of His great truths. He therefore now made use of the road on which they were journeying, to impress on the proud Pharisee, the fact that all man's fellow-beings are his neighbors.

What custom did Our Lord observe?

11. They were passing through the mountainous stretch of country

which extends between Jericho and Jerusalem, following a track which bore the name of the "Highway of Blood" because of the fierce robbers which infested it. Our Lord therefore pictured the common incident of a traveller, wounded and plundered by these brigands and left to die.

Where were they journeying?

12. The first to pass by was a priest, on his way from Jerusalem; he continued on his journey, without noticing the wounded man. A Levite followed, and showed no more concern. Then came a Samaritan - the offspring of a race held accursed by Israel; he went to the wounded man and bound up his wounds, pouring in oil and wine.

Who passed him by?

13. Then the Good Samaritan put him on his horse and took him to an inn, where he tended him. The next morning, he gave the innkeeper two denarii (de-nar'-ee) - equal to about forty cents) and said: "Take care of him; and whatever thou dost spend beside, I on my return, will repay thee."

What did he do then?

14. "Which one of these three," Jesus asked, "would seem to you to be the neighbor of the man who fell into the robbers' hands?" There was no room for hesitation; and the scribe, who could not bring himself to say the hated word Samaritan, answered, "He who took compassion on him." Our Lord answered, "Go then, and do likewise."

What did Our Lord make the Pharisee confess?

15. Our Lord had turned back towards Jerusalem when He met His disciples, but He did not go as far as the Holy City. Pausing at Bethany, which was separated from Jerusalem by the Mount of Olives, He rested in the house of Lazarus.

Where did Our Lord rest?

16. Lazarus was a man of high station, perhaps like Nicodemus,

even a Doctor of the Law, and a friend of Jesus, and blessed in being permitted to offer Him hospitality. He had two sisters, Martha, who seems to have always dwelt in retirement within his house; and Mary, whom many sacred writers believe to be the Magdalen.

Who was Lazarus?

17. It would appear that on this day, the Master had not been expected at Bethany, for His arrival evidently created a stir in the household. Martha especially made great efforts to provide suitably for the occasion, but Mary, forgetful of all earthly cares in the presence of the Master, seated herself at His feet, and eagerly drank in the Word of Life.

Was Out Lord expected?

18. Mary's conduct displeased Martha so much that she at length complained to Jesus; "Lord, dost thou not see that my sister leaves me to serve alone? Bid her, then help me." But the Master answered, "Martha, Martha, thou art careful and troubled about many things; there is only one thing necessary. Mary has chosen the better part; it shall not be taken from her."

What did Martha do?

Chapter 18 - Our Lord Teaches His Disciples to Pray - Declares Mary Blessed - Parables of the Foolish Rich Man, and the Barren Fig-Tree - Christ Declares His Divinity

1. After leaving Bethany, Our Lord went to Perea the second time, where there were many of the disciples of John the Baptist. And after He had finished praying one day in a secluded place, one of these, who had joined his band, approached Him and said, "Lord, teach us to pray, just as John did for His disciples."

Whither did Our Lord go after leaving Bethany?

2. Our Lord answered his wish by teaching him the Our Father. He then impressed on His disciples the vital necessity of prayer, charging them to pray unceasingly even though God should seem to be deaf to their petitions.

Did Our Lord comply?

3. To put this duty before them in all its importance. Our Lord related the Parable of a man at whose house a guest arrived in the middle of the night when he has nothing to offer him. The host therefore hurries off to a friend's house, and implores him to get up and give him three loaves.

How did he make them understand the duty of prayer?

4. The friend who has retired to rest, is deaf to his pleading for a long time, but at last worn out with his importunities, he rises and gives him the three loaves. "And in like manner, I say to you," concluded Our Lord, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."

How does he gain his request?

5. About this same time, as Our Lord was entering a dwelling where

He was to rest, two blind men called out, "Son of David, have pity on us! " Their faith moved the Saviour; He said to them, "Do you believe that I am able to do this for you?"

Who begged Him to cure them?

6. "Yes, Lord," they answered. Then He touched their eyes, saying, "Let it be done unto you according to your faith." And at once their sight was restored.

Were they cured?

7. As they were going away, a man was brought to Jesus, who had a dumb devil. Our Lord cured him, and a woman gave voice to the awe and delight which filled the crowd who beheld the miracle by exclaiming: "Blessed the womb which bore Thee, and the breasts which gave Thee suck."

What did the woman cry out in the crowd at this new miracle?

8. "Ay, doubtless," answered Our Lord, "but blesseder still are those who hear the Word of God, and keep it." Thus He proclaimed that Mary had attained a blessedness still more exalted than that conferred by her Divine Motherhood, by conceiving Jesus Christ by faith, and bearing Him before man, by the fulfilment of His will.

Relate Our Lord's answer and its meaning.

9. Drawn by the report of the great miracles, a dense throng now surged about Our Lord, and some among them now demanded of Him a still more extraordinary miracle as a sign of His Mission. Oar Lord knew that they had been incited to ask this by the Pharisees, and it was to these therefore, that He addressed the following stern rebuke.

What was demanded of Our Lord as a sign of His Mission?

10. "An adulterous generation seeketh a sign," He said, "and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights.

Repeat this rebuke.

11. The men of Nineveh shall rise in this generation, and shall condemn it, because they did penance at the preaching of Jonas. The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here."

What of the men of Nineveh, and the Queen of Saba?

12. As Our Lord was another day discoursing to the people, a man in the crowd, desirous to turn His commanding power to his own private ends, called out; "Master, speak to my brother that he may divide his inheritance with me." Christ answered, "Man, who hath made me a judge, or a divider over you?"

What did the man in the crowd ask him?

13. Then turning to the people, He bade them beware of covetousness, for that "a man's life doth not consist in the abundance of things." Then He related a parable of a certain rich man whose fields yielded such rich harvests that his barns could not hold them.

What did Our Lord warn the people in regard to covetousness?

14. Then he said to himself, "I will tear down my barns, and I will build greater ones, and then I will gather all my crops and all my goods. And I will say; My soul, thou hast great store of things for many years; take thine ease, eat, drink, and have good cheer."

What did the rich man say to himself?

15. But God said to him, "Foolish man, this night shall thy soul be required of thee, and whose shall be that great wealth which thou hast acquired?" So Our Lord added, "So is he that layeth up treasure for himself and is not rich towards God."

What did God say to him?

16. While Our Lord was thus preaching the word in Perea, a report

reached there of a fresh attempt on the part of the Jews of Jerusalem to throw off the yoke of Borne. A band of Galileans had led the insurrection, but had been surprised and massacred in the temple by Pontius Pilate's soldiers.

What report reached Perea?

17. To Jewish eyes, such an event seemed to be permitted by God only in atonement for some previous crime, and some of Christ's disciples hastened to ask of Jesus the reason of the massacre. But Our Lord told them that misfortune is not always a punishment for crime, and bade them refrain from attempting to sound the depths of God's mysteries.

How did the Jews regard such an event?

18. He then went on to relate the parable of the fig-tree which for three years bore no fruit, so that the vintager resolved to cut it down. But the vine-dresser implored him to grant it another year, during which he would dig about its roots and apply nourishment to them.

What parable did Our Lord then relate?

19. "Then if it bear fruit," said the vintager, "it shall be kept; if not, you shall cut it down." By the fig-tree Our Lord meant Jerusalem which for three years had resisted Him; and which now was to have, through his intercession, another period of grace - that from the time of His Death to its destruction.

What did the vintager declare and what was the meaning of this parable?

20. Our Lord now quitted Perea and went up to Jerusalem to the Feast of the Dedication, or the Feast of Lights, which commemorated the Purification of the temple by Judas Machabeus. For one week the Jews surged through the temple bearing palms in their hands and singing sacred songs, while every evening Jerusalem was brilliantly illuminated.

For what did Our Lord go to Jerusalem?

21. Leaving His disciples to take part in the feast making. Our Lord repaired to Solomon's portico, which in winter furnished a walk warmed by the rays of the sun. Here some members of the Sanhedrin gathered about Him. "Until when," they said, "do Thou mean to keep us in suspense? If Thou art the Christ, say so openly."

Where did the members of the Sanhedrin find Him?

22. Our Lord answered, "I speak to you and you believe not. The works that I do in the name of My Father, they give testimony of Me, I and the Father are one."

Relate Our Lord's reply.

23. At this second unmistakable declaration that He was their God, the Jews were roused to such fury that they snatched up stones to stone Him. But Jesus quelled their madness. "I have done in your presence," He said, "many good works from My Father; for which one are you now about to stone me?"

What was its effect on the Jews?

24. "It is not for any good works we intend to stone thee; but for blasphemy, because that Thou, being a man, makest Thyself God," answered the would-be deicides.

What did they answer?

25. Our Lord answered, "If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe the Father is in Me and I in the Father." At these words they again tried to seize Him, but He passed from the midst of them, out of the temple.

What did Our Lord answer?

Chapter 19 - Our Lord Raises Lazarus from the Dead

1. After quitting Jerusalem Our Lord returned to Perea, where He continued His ministry. The Pharisees reproached Him with associating with sinners, whereupon He answered them in these beautiful parables of the Good Shepherd seeking his lost sheep, and The Prodigal Son, which show so clearly the infinite depth of Divine Love.

Why did Our Lord relate the parables of the Lost Sheep and the Prodigal Son?

2. There He was ministering, when He received news from the sisters of Lazarus that the latter was dangerously ill. Our Lord's answer to the message was as follows: "This sickness is not unto death, but for the glory of God, in order that the Son of God may be glorified thereby."

What news reached Our Lord in Perea?

3. Two days later He set out for Bethany, but when He arrived. He found that His friend was dead and that his body had already been placed in the tomb. On the news of His arrival, Martha hastened out to meet Him and said, "Lord, if Thou hadst been here my brother would not have died."

Did He return to Bethany?

4. Our Lord answered, "Thy brother shall rise again." "I know," Martha replied, "he shall rise again in the Resurrection, on the last day." But Our Lord gently reminded her of Who He was, in these life-giving words which the Church still uses to console us in the hour of our bereavement. "I am the Resurrection and the Life; he that believeth in Me, although he be dead he shall live. Believest thou this?"

What did Our Lord answer?

5. Martha answered, "Yea, Lord, I believe that Thou art the Christ, the Son of the Living God, Who art come into this world." Martha then sped into the house and said to Mary, who was absorbed in grief, "The Master is here; He is asking for thee."

What did Martha answer?

6. Mary rose and hurried away, followed by the mourning friends who supposed she was going to weep at the tomb. Like Martha, she too fell at Jesus' feet, sobbing out, "Lord, if Thou hadst been here my brother had not died."

What did Mary say to Our Lord when she met Him?

7. Our Lord, whose human sympathies were exquisitely tender, was deeply troubled at the sight of Mary's sorrow, which was shared by her friends. "Where have you laid him?" He asked. Mary answered, "Come and see." And Jesus wept.

What effect had her sorrow on Our Lord?

8. At the sight of His tears the mourners whispered to one another, "See how He loved him!" And they followed Him to the tomb; which, according to the custom of the wealthy Jews, was a cavern hewn out of a rock, and sealed with a stone.

What did the mourners say at the sight of His grief?

9. "Take away the stone," commanded Jesus. But Martha, who had now arrived, objected, "Master, he is already corrupt; it is four days since he died." Our Lord answered, "Did I not say to thee that if thou wilt believe thou shalt see the glory of God?"

What did Jesus command?

10. The stone was accordingly rolled away and the body of Lazarus disclosed to view. Then, lifting His eyes to Heaven, Jesus prayed, "Father, I give Thee thanks that Thou hast heard Me. For Myself, I know that Thou hearest Me always, but for the sake of these people who stand about Me, I have said it, in order that they may believe that Thou hast sent Me."

Repeat the prayer of Our Lord.

11. Then He cried out with a loud voice, "Lazarus, come forth!" And at once the dead man emerged from the grave with his feet and hands wrapped in the winding sheet, and his face shrouded in the cere-cloth, while the spectators stood pale and speechless with terror.

#10 continued

12. "Loose his bonds," said Jesus, "and let him go." And at once the hideous shroud fell from him, and Lazarus was restored to his family. Many of the Jews who witnessed this miracle believed in Christ, but others made haste to inform the Sanhedrin.

What did Jesus command, and what was the effect of this miracle?

13. In deep perplexity as to their course, all its members at once assembled, and took counsel. "What are we doing?" said some. "This man is working many miracles. If we let Him go on acting thus, all will believe in Him, and the Romans will come and destroy our city and our nation."

What did some of the members of the Sanhedrin declare?

14. At length the High-Priest, Caiphas (ka-ya'fas) rose to address the assembly. Although a mere creature of Rome, his station gave great weight to his words. "You neither understand anything of all this," he said, "nor do you consider that it is far better that one man should die for the people, than that the whole nation perish."

What did Caiphas say?

15. In this cruel speech the haughty and unscrupulous high-priest was the unconscious mouth-piece of the Almighty. As Saint John says: "Caiphas said this, not of Himself, but being Pontiff for that year, he prophesied that Jesus should die for his nation, and not only for his nation, but that he might gather together in one, God's children who are scattered abroad."

As what did Caiphas serve?

16. Our Lord was probably made aware of their evil designs, for He withdrew from Jerusalem to Ephrem, a town on the borders of Samaria, where He consecrated a few of the last weeks of His Life to intimate converse with His disciples.

What did Our Lord do?

17. When He left this retreat, a few weeks before the Paschal-tide, He passed northward for the last time across Samaria and Galilee. On the borders of Galilee He restored ten lepers to health. Of these only one, a Samaritan, returned to give Him thanks, after having obeyed His command and shown himself to the priest.

Whither did He go from Ephrera?

18. This sole grateful one merited that Jesus now complete in his heart the work He had already begun. "Arise," He said, "and go thy way; thy faith hath saved thee."

Who was this one?

19. In order to rebuke the self-conceit of some of His disciples, Our Lord related about this time, the parable of how two men went up into the temple to pray. One was a Pharisee who sang his own praises as follows:

How did Our Lord rebuke the self-conceit some of His disciples?

20. "My God, I give thee thanks for that I am not like the rest of men, violent, unjust, unclean, as is also yonder publican. I fast twice a week; I pay tithes upon all I possess."

Repeat the Pharisee's prayer.

21. But the other, who was a publican, stood afar off, and dared not so much as to lift up his eyes to Heaven; with bowed head he smote his, breast saying, "O Lord, have pity on me, who am a sinner."

What did the other pray?

22. "And," Our Lord added, "I tell you this man went down to his house justified, and not the other, for he who exalts himself shall be

humbled, and he that humbleth himself shall be exalted."

What did Our Lord conclude?

Chapter 20 - Christ's Teaching in Regard to Divorce

1. This lesson was the last which Galilee was to hear from the Great Teacher. Bidding His native land a last farewell. Our Lord now' crossed the Jordan and descended Its eastern bank. He soon reached Perea, where as before, the Pharisees soon pressed about Him with subtle questions.

Whither did Our Lord now go?

2. Among those on which they asked His opinion was that of divorce. This was a vexed subject in Israel, for while the Law of Moses permitted divorce, the more austere Doctors of the Law contended that it was only for scandalous disorders, thus opposing another school led by the great Rabbi Hil'lel, which insisted that a slight pretext sufficed for the severance of the marriage bond.

On what did they ask His opinion?

3. The answer which they received must have sounded strange indeed, in their ears. Far from pronouncing either School of Hebrew Doctors right. Our Lord solemnly declared that marriage was an eternal bond. "Let no man put asunder," He said, "what God hath joined together."

How were they answered?

4. The Pharisees replied by asking why Moses had permitted it then. But Our Lord showed them that they had transformed the bare toleration of an act into a positive precept. "It was because of the hardness of your hearts," He calmly answered, "but at the beginning it was not thus."

What did the Pharisees reply?

5. Then in plain unmistakable words, Jesus Christ dowered the holy sacrament of marriage with its 'full perfection by pronouncing it indissoluble.

What did Our Lord then say regarding marriage?

6. The discomfited Pharisees withdrew, and then Our Lord, for the first time, drew aside the veil, and permitted His apostles to glance at the loveliness of Christian virginity, which was to be so prized in His Holy Church.

What did Our Lord permit the Apostles?

7. "Whosoever is able to understand, let him understand," said Our Lord. But their minds were not spiritual enough to comprehend; the Holy Ghost would have to descend on them before their ears could be opened "to the hymning of Virgins who follow the Lamb whithersoever He goeth," which Saint John heard in his Vision of Heaven.

Did they comprehend?

8. As Our Lord was proceeding along the road after this instruction, a rich and distinguished young man who dwelt in those parts, come running after Him, and falling on his knees before Him, asked, "Master, what shall I do that I may have eternal life?"

What did the young man ask Him?

9. Our Lord answered by bidding him keep the commandments. The young man fervently answered that he had done so from his youth; what did he lack yet? Our Lord then pointed out the narrow road of perfection. "Go," He said, "sell all thou hast and give it to the poor; then come and follow me."

What did Our Lord answer?

10. Our Lord's words had struck at the young man's passion of love of wealth, which, sincere as he was, he could not bring himself to conquer. He fell back with a sad face, and went away.

Did He obey?

11. Our Lord followed him with His eyes, and spoke of how difficult it was for the rich to enter into God's kingdom, declaring that it was easier for a camel to pass through the eye of a needle, than for a

rich man to enter God's kingdom.

What did Our Lord say about riches?

12. He enforced this teaching of the evil consequences of the possession of riches by the Parable of the Unjust Steward, and of Dives and Lazarus.

How did He express this teaching?

13. When we reflect, however, that it is the rich Abraham whom the tortured Dives implored to send Lazarus down to him with a drop of water, we perceive that it is not the mere possession of riches which Our Lord condemns, but that unholy love of wealth which prevents its possessors from devoting it to good works.

What do we perceive in this parable of Dives?

14. When the Apostles heard Jesus thus condemn all attachment to earthly goods, Peter eagerly asked: "Lord, we have left all to follow thee, what shall there be for us?"

What did Peter ask?

15. Glorious, indeed, was the Saviour's answer. To all who had left aught for His sake, were it home, parents, children, spouse, or lands; a hundred-fold should be given; a foretaste of Heaven on earth, even in the midst of persecution, and "life everlasting."

What was Our Lord's answer?

16. To the apostles, along with all this it should be granted to sit on twelve Thrones whence they shall judge the Tribes of Israel on the day when the Son of Man shall take possession of the Throne of His Majesty.

What was granted besides to the Apostles?

17. Lest they should become puffed up, with these glorious prerogatives and imagine that they w T ere their rightful inheritance, Our Lord went on to say that they were purely the gifts of grace, and that though Israel was the first to be called, yet the

Gentiles should precede them, and share with them the celestial kingdom.

What did Our Lord warn His Apostles?

18. To make them realize this truth, He related the Parable of the Lord of the Vineyard. Under this guise. He represents the Heavenly Father, hiring laborers at different hours of the day, and when night comes, rewarding the latest comers with the denarius promised to those who have toiled since day-break.

How did He make them realize this truth?

19. To the latter who question the justice of this action, and who represent the Jews grudging the Gentiles a portion in the Heavenly Kingdom, the Lord of the Vineyard answered: "My friend, I do thee no wrong; didst thou not agree with Me for a denarius?"

What did the Lord of the Vineyard answer these fault-finders?

20. "Then take what is thine, and go. If notwithstanding, I wish to give unto this last as much as to thee, is it not lawful for you to do what I will with mine own? Must thy eye be evil, because I am just?"

Continue His answer.

21. Our Lord concluded by uttering one of those maxims with which He so often rent the haughty hearts of the Jews: "The first shall be last, and the last first! Many are called, but few are chosen!"

How did Our Lord conclude?

Chapter 21 - Our Lord Calls Zacheus - Banquet at Bethany, at Which Magdalen Anoints Him

Spike'nard. A fragrant essential oil, highly prized by the ancients.

De-nar'i-us, de-nar-i-i. A Roman coin equal to about 18 cents in our money (1890's).

1. Preaching and blessing the people, Our Lord descended the Jordan to Jericho. When He came to where the road veered off in the direction of Jerusalem,, the apostles were terrified to see Him take the direction of the Holy City.

Did Our Lord turn toward Jerusalem?

2. Then the Saviour paused and said to them: "Behold, we go to Jerusalem, and soon all things which the Prophets have written concerning the Son of Man shall be accomplished. He shall be delivered to the Princes of the Priesthood and to the Scribes, and they shall condemn Him to death.

How did He announce His passion to them?

3. "And they shall deliver Him to the Gentiles. He shall be mocked and reviled: they shall spit upon His face; after they have scourged Him, they shall crucify Him, and the third day He shall rise again."

#2 continued

4. But the apostles, whose minds were still absorbed in dreams of a great earthly kingdom, did not comprehend that their Master, even when He thus plainly told them of the bitter suffering and humiliation which were to inaugurate His reign. And they continued their journey to the beautiful city of Jericho.

Did they comprehend?

5. As Our Lord drew near, a blind man on the wayside called out:

"Jesus, Son of David, have mercy on me!" Touched by his faith. Our Lord cured him, and then entered the city to pass the night. Such dense crowds surged about Him, that a man named Zacheus, who was anxious to see Him, had to climb a fig-tree to do so.

What miracle did He work?

6. Now Zacheus was chief of the publicans, a tax-collector, and specially detested by the citizens of Jericho, because of the large fortune which he had made in the exercise of his office. Nevertheless, he was an upright and generous man, and much nearer the Kingdom of God than his enemies.

Who was Zacheus?

7. When, therefore, Our Lord saw him in the fig-tree, He said to him: "Zacheus, make haste and come down, for today I must lodge in thy house." Murmurs of disapproval arose from the Jews, who were incensed that Christ should prefer this outcast to the nobility of Jericho.

What did Our Lord say to him?

8. But the happy host had small heed for their sneers; he conducted the Lord to his house, and threw open, not only it, but his heart as well to Him; for on the morrow when the Lord was departing, he said as follows:

What effect had this on Zacheus?

9. "Lord, behold now I give the half of my goods to the poor; and for every wrong that I have done, I now return four-fold." Christ answered: "Today this household has found salvation, for the Son of Man is come to seek and to save that which is lost."

Repeat Zacheus' words and Our Lord's answer.

10. Our Lord now went into Bethany, "where there was a great feast made for Him at the house of Simon the leper." Some sacred writers suppose Simon to have been the dead father of Lazarus, whose mansion was still known by that name; however this may be, Lazarus was present at the entertainment.

Where was there a feast made for Our Lord?

11. While Our Lord was at table, Mary Magdalen entered the banqueting-hall, as she had done at that other memorable feast when He had forgiven her sins, and broke over His feet a frail alabaster vase containing spikenard of exquisite purity, with which she also anointed His head.

What did Magdalen do?

12. The Master graciously accepted Magdalen's homage, but as the fragrance of the costly perfume spread through the hall, it roused the passion of avarice which consumed the heart of one of the apostles - Judas, and he demanded: "Could not this perfume have been sold for three hundred denarii, (about $54.00) and given to the poor?"

What did it rouse in Judas?

13. The other apostles taking pattern by him, began to murmur also, "To what purpose is this waste?" But Jesus reproved them: "Why do you molest this woman?" He asked. "You will always have the poor with you; but Me you have not always.

Did the other apostles murmur also?

14. "For she, in pouring this ointment on My body, hath done it for my burial. Amen, I say to you, wherever the Gospel shall be preached in the whole world, that which she has now done, shall be told in memory of her."

#13 continued

Holy Week

Chapter 1 - Palm Sunday - Jesus Enters Jerusalem in Triumph

1. As the Festival of the Pasch approached, the members of the Sanhedrin congratulated themselves on having driven Our Lord from Jerusalem, for among the vast throngs of Jews who were daily arriving there from all parts of the world, to celebrate the Feast, there was the greatest eagerness to see the Great Prophet.

What was the feeling towards Our Lord in Jerusalem?

2. Their disappointment was great in learning that He was no longer to be seen in the Holy City, and in the streets and porches of the Temple, His absence, and the chances of His coming up for the Pasch, were the only topics of discussion.

Were they disappointed?

3. The excitement rose to its height when, six days before the Pasch, the news reached Jerusalem that Our Saviour had advanced as far as Bethany, on His way thither. As it was the Sabbath, the people were forced to remain inactive till the sunset marked the end of the hallowed repose, when they streamed out towards Bethany.

When did they hear of The Saviour's approach?

4. The following day Our Lord proceeded towards Jerusalem attended by a vast concourse. When He reached the village known as Bethphage (beth'-fa-ge) or The House of Figs, because it stood amid plentiful fig vineyards. He gave the following directions to two of His disciples:

When did Our Lord move towards Jerusalem?

5. "Go into yonder village lying before us," He said. "Upon your entrance you shall find an ass tied, and a colt with her, on which no man has ever yet mounted. Take them and bring them to Me. And if any one say to you, 'What are you doing?' say 'The Lord has need of them, and straightway he will let them go.'"

Repeat Our Lord's words.

6. The disciples obeyed, and soon returned with the animals Christ designated. Then Our Lord seated Himself on the ass which walked quietly beside her foal. Thus the procession advanced; the Apostles, believing that at last the earthly reign of the Messiah was to begin, were in a transport of joy which was shared by the multitude.

What took place?

7. Some of these stripped the fig and palm trees of their leafy boughs, and covered the road with their branches, while others paid Him the greatest token of Oriental respect, by casting their garments in the way.

What did some of the multitude do?

8. Thus they ascended the crest of the Mount of Olives to its summit, where they came in view of the beautiful city of Jerusalem, girt with its towers and battlements, and with the snowy marble, and gleaming gold of the Temple in its midst.

At what point did they come in sight of Jerusalem?

9. At once the Apostles burst into a song of triumph, "Hosanna to the Son of David; Blessed be the King of Israel, Who Cometh in the Name of the Lord." But Our Lord did not share their gladness. He saw the city which was soon to put Her Redeemer to death, and He wept aloud.

What did the Apostles cry out?

10. "If thou hadst known," He mourned, "if only in this day which is still granted thee - that which might bring thee Peace. But now all this is hidden from thine eyes. There will come a time when thine enemies shall compass thee about with trenches and shut thee up, and straiten thee on every side.

Repeat Our Lord's prophecy in regard to Jerusalem.

11. "And they shall destroy thee and thy children, all beaten down to the ground in thy midst, and shall not leave in thee one stone

upon another, because thou hast not known the time wherein God hath visited thee."

How did He predict its utter destruction?

12. Meanwhile another great multitude surged forth from Jerusalem to greet the Son of David, waving palm-branches and filling the air with their joyous cries of "Hosanna." When they met Him, and saw Him with His friend Lazarus, whom He had raised from the tomb, by His side, they turned and led the way into the Holy City.

Who came out to meet them?

13. The sight of the vast concourse, the sound of the songs of triumph, filled the Pharisees with alarm. How would the Roman governor view such a demonstration? Some of them forced their way through the crowd to Jesus and said to Him, "Master, restrain your disciples."

What did the sight arouse in the Pharisees?

14. Our Lord answered, "If they hold their peace, the very stones will cry out." And thus was fulfilled the prophecy of Zachary: "Rejoice greatly, thou daughter of Sion! Behold thy King cometh to thee; lowly and gentle. He bringeth thee salvation; poor. He rideth upon an ass, and upon an ass's colt."

What did Our Lord answer and what was fulfilled?

15. In this royal state the Saviour was conducted through Jerusalem as far as the Temple. There the procession dispersed, for Jewish custom did not permit pilgrims to approach the sanctuary in travelling attire, their feet stained with dust.

Where did the people conduct Our Lord?

16. That night Jesus again quitted Jerusalem, for He did not wish to leave Himself in the power of the Sanhedrin until the time when He chose to deliver Himself into their hands. He probably passed it in prayer in the neighborhood of Bethany, for in the morning when He and His Apostles were returning to Jerusalem, we read that they were hungry.

When did Christ quit Jerusalem?

17. The road along which they were passing was bordered with fig-trees. Although it was not yet quite the season for figs, the rich foliage of one tree seemed to promise a premature crop. On examining it, however, no fruit was found on its branches, and Our Lord said, "Henceforth may never fruit be found on thee."

What of the fig-tree?

18. This, the only ruin wrought by the merciful Saviour, was a terrible judgment for the Jews, of whom it was the figure, who, while boasting of their laws and ceremonies, used these outward signs only to hide the insincerity of their righteousness.

Explain our Lord's action.

19. Our Lord hastened on to Jerusalem and went at once to the temple which He a second time cleared of the hucksters who were trading in its holy courts. "It is written, 'My house is a house of prayer'," He cried, "but you have made it a den of thieves."

Where did Our Lord go on entering Jerusalem?

20. When they had fled, trembling, before Him, a stillness fell upon the holy place, through which His Sacred Voice could now be clearly heard as He taught the people, who flocked about Him bringing their blind and crippled to be healed.

What did He do after they had fled?

21. Angrily the High-Priests, Scribes and Chief Magistrates watched Him as He thus ministered, but remained silent until the children who were brought up in the Temple for the service of the Almighty began to rehearse the triumph of the previous day, as they played about the courts.

What roused the Pharisees as they watched Him?

22. "Hosanna," sang the clear childish voices, "Hosanna to the Son of David." Unable to control themselves any longer, the Pharisees approached the Saviour, and said to Him: "Do you hear what these

are saying?" "Ay," He replied, "Have you never read, 'Out of the mouths of babes and sucklings Thou hast brought forth perfect praise?'"

What did the Pharisees say of the children's singing, and what did Our Lord answer?

Chapter 2 - The Last Day in the Ministry of Jesus

1. The following morning, after spending this night, like the preceding one, outside of the city walls, Our Lord returned to Jerusalem, and entered the Temple, where He again taught the people. The Pharisees watched Him as closely as ever, and thus were forced to hear what would be the result of their plottings against Him.

Did Our Lord appear in the temple the following day?

2. To this end He related the Parable of the Marriage-Feast. A king is about to celebrate the nuptials of his son, and sends messengers to bid the guests to the entertainment. But the latter maltreat the king's servants, and put them to death. Then the king sends His armies, destroys the murderers, and sets fire to the city.

What Parable did He therefore relate?

3. Our Lord then represented the king as telling his servants to gather in all they should find, good or evil, to fill up the banquet-hall. But these were not to sit down to the feast in their tatters or dirt; according to Oriental usage, the king had provided sumptuous robes for them to wear.

What did the king do in consequence?

4. One of the guests, however, neglected to don the robe provided for him, and appeared at the banquet in his own mean dress. And when the king went in to see his guests, and perceived this man without a wedding-garment, he said to him: "Friend, how didst thou enter here without having put on marriage-raiment?"

What did one of the guests neglect to do?

5. The shame-stricken guest had nothing to answer, and the king commanded his servants to bind him hand and foot, and cast him into the outer darkness; "there shall be weeping and gnashing of

teeth. For many are called, but few are chosen."

What did the guest answer?

6. In these guests, gathered in from the highway, are pre-figured those whom the Apostles were soon to gather into the Church, as the wedding-garment is the emblem of those virtues with which Christian souls must adorn themselves to be true members of it.

Whom do these latter guests prefigure?

7. After hearing this parable, the Pharisees retired, and in despair of entrapping the Saviour by their own efforts, resolved to seek the assistance of some courtiers of Herod, who were in Jerusalem. They usually held these supporters of the Roman power in the utmost aversion, but this was forgotten in their desire to ruin Our Lord.

What did the Pharisees do?

8. Their plan was to make some of these Herodians act the part of honest, upright men, perplexed as to how far their allegiance to Rome could be maintained with loyalty to their own country and observance of the Law of Moses.

What was their plan?

9. They soon succeeded in persuading the Herodians to act with them, and at an opportune moment, a party of them approached the Saviour with every appearance of sincerity, and begged Him to arbitrate between them.

Did they effect this?

10. "Master," they reverently said, "we know that Thou art a true speaker, and that Thou dost not put Thyself out for any one, whoever he may be; that Thou hast no respect for the person of man, but teach the way of God in all sincerity. Is it lawful for us to pay tribute to Caesar or not?"

Repeat their address to Our Lord.

11. It was a cunningly-laid snare, and one which it seemed

impossible for Jesus to escape. To condemn the tribute would be to incur the displeasure of Rome: to declare it lawful would be to infuriate the Jews, who would view it as flattery addressed to their foreign masters.

What is to be observed of this snare?

12. Clearly perceiving the ambush, the Saviour turned to some of the disciples of the Pharisees who had accompanied the Herodians; "Ye hypocrites," He said, "Why do you tempt Me? Bring Me the coin with which you pay the tribute."

What did Our Lord answer?

13. They brought Him a Roman denarius. He took it, and displaying to them the figure of the Roman emperor, with the inscription, "Tiberius Caesar, Son - of the Divine Augustus," asked, "Whose image and inscription is this?" They answered, "Caesar's." Our Lord replied: "Render to Caesar that which is Caesar's; and to God that which is God's."

What did He say when He received the denarius?

14. Our Lord then descended into the Gentiles' Porch, where stood the great coffers in which all offerings for the Temple were deposited. A knot of wealthy Jews were casting into them their large gifts, when a poor widow stole up and dropped in ten small coins, less than one of our cents in value.

Where did He then descend?

15. Our Lord pointed out this humble soul to His disciples, and said to them: "In truth this poor widow has given more than all the others; for they indeed, have put but a portion from their abundance into the treasury, while she out of her poverty has given all she had, even her whole living."

What did Our Lord say of the latter?

16. Our Lord then arose and traversed the length of the porch. His disciples followed, admiring the splendors of the Temple, and calling His attention to the rich materials of which it was composed.

Our Lord answered, "Of all these great buildings, truly I tell you, there shall not remain a stone upon a stone."

What did Our Lord say regarding the Temple?

17. This awful prophecy was the Saviour's farewell to the Temple. He now quitted it, never to enter it again, and with His apostles, crossed the brook of Kedron, and ascended the Mount of Olives.

What was the prophecy?

Chapter 3 - Our Lord Foretells the Destruction of Jerusalem, and of the World - The Last Judgment

1. On reaching the summit of the Mount of Olives, Our Lord seated. Himself, and James, John and Andrew, drawing near, asked Him when the Temple should be destroyed, and what signs should precede the end of the world.

What did the apostles now ask Our Lord?

2. Our Lord answered as One who sees all things eternally present, to Whom one thousand years are but as one day. He linked the catastrophes which were to precede the end of the Jewish world, and the still more terrible ones which shall precede the end of the universe, so that at first sight it seems hard to distinguish between them.

What is to be observed of Our Lord's answer?

3. Our Lord revealed first what was to precede the fall of Jerusalem; false prophets seducing Judea; a thousand scourges falling on her, wars, plagues, famine, great earthquakes; then "the beginning of sorrows," that is to say the persecution of the new-born Church."

What did Christ reveal first?

4. "Thereupon," continued Our Lord, "the end shall come. When you shall see the hosts encompassing Jerusalem, know that its ruin is nigh. Then let those that are in Judea flee to the mountains. Let not him who is in the field return to his dwelling in quest of his garment.

By what sign were they to know when to leave Jerusalem?

5. "For there shall be then great tribulation, such as hath not been from the beginning of the world till now, nor ever shall be aught like unto it. There shall be wrath upon this people. They shall fall by the edge of the sword, and shall be led away captives unto all

nations."

What did He say of its tribulation?

6. Our Lord then foretold that Jerusalem should be trampled under foot by the Gentiles, even until the time of the nations be accomplished - that is until all people shall successively enter the Church; and then only, when the salvation of the Gentiles is consummated, shall the remnant of Israel be saved in their turn.

How long shall Jerusalem be trampled underfoot?

7. Thereafter shall come the end of the world, heralded by signs which shall proclaim its coming as plainly as the fig-tree's leafage marks the coming of summer. Many will come, saying, "I am the Christ," and they shall seduce many.

Shall the end of the world be heralded?

8. At that dread time too, the stars shall be veiled from sight, the souls of men filled with anguish at the roaring of the sea, and the powers of heaven shall be shaken from their spheres. Then the Cross, the sign of the Son of Man, shall appear in the sky, and Christ shall descend upon the clouds in great power and majesty.

#7 continued

9. Then all human-kind shall rise from their graves, awakened by the Angel's trumpeting, while dark hosts of eagles, the avengers of God, shall fall upon the old, dead world as upon an abandoned carcass. Such shall be the last scene of the earth's existence, the day and hour which remain a secret with God.

What shall be the last scene of the earth?

10. Christ therefore charged all Christians to "watch and pray; for ye know not when the Master will come - if it shall be at even, or at midnight, whether at cockcrow, or in the morning" - for fear lest coming suddenly. He surprise them.

What did Christ charge all Christians?

11. He illustrated this truth by the Parable of the Five Wise and Five Foolish Virgins. According to Oriental custom, these ten maidens go to the house of the bride to attend her at the marriage. Five take only the oil that is in their lamps, but the other five take a store of oil with them.

By what parable did Our Lord impress the need for eternal vigilance in Christians?

12. At midnight the cry is heard, "Behold the bridegroom cometh, go ye forth to meet him!" Then the foolish virgins, fearing that their lamps would go out for want of oil during the marriage festival, hurried off to buy some.

What is heard at midnight?

13. But when they returned they found the door shut. In vain they cried: "Lord, Lord! open to us!" He answered, "Of a truth, I say unto you, I know you not." "Watch then," ordered Our Lord; "for you know neither the day nor the hour."

What did they find on their return?

14. Our Lord then went on to set before all Christians the necessity of making the most of the time and talents bestowed on them, by relating the Parable of the Talents. A man who was about to go into a distant country, called his servants and delivered to them his goods.

Why did He relate the Parable of the Talents?

15. To one he gave five talents, to another two, to another one. Then he took his departure. Then the one who had received the five talents traded with it so that lie made five more; and the one who had received the two did likewise, and gained two more. But he that had received the one hid it in the earth.

#14 continued

16. After a long time the Lord returned and reckoned with these servants. And when He heard how the first had made his five talents ten. He said to him: "Well done, thou good and faithful

servant; because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." And to the second servant, who had made his two talents into five, he said the same.

What did He say to the first and the second servants?

17. But the servant who had received one talent said: "Lord, I know that thou art a hard man, and, being afraid, I went and hid thy talent in the earth; behold, here thou hast that which is thine." Then the Lord said, "Take ye away, therefore, the talent from him and give it to him that hath ten talents.

What did He say to the servant with the one talent?

18. "For to everyone that hath shall be given and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into exterior darkness."

#17 continued

19. Our Lord then returned to His Prophecy of the end of the world and completed it by setting before His apostles the scene of the Last Judgment. In presence of the celestial King, seated upon the throne of His majesty, all the nations of the earth shall be assembled together.

What scene did Our Lord then portray to His apostles?

20. Then He shall separate them, one from the other, even as a shepherd separates the sheep from the goats. Then shall the sheep be gladdened by His loving words: "Come ye blessed of My Father, come hither and possess the Kingdom which hath been prepared for you from the foundation of the world.

How will they he separated and how shall the elect be greeted?

21. "For I was hungry and you gave me to eat, I was thirsty and you gave Me to drink; I was a stranger and you took Me in; I was naked and you clothed Me, I was sick and you visited Me; in prison and you came to Me."

What will He tell them they have done to Him?

22. Overwhelmed by such praises, the righteous, in their humility, will exclaim: "Lord, when have we done these things to thee?" And the King shall answer: "Amen, I say to you, as long as you did it to one of these, my least brethren, you did it unto Me."

What will they answer in their humility?

23. Then shall He say to those on his left hand: "Depart from Me, ye cursed, into everlasting fire which was prepared for the devil and his angels.

What will He say to those on His left hand?

24. "For I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink; I was a stranger and you took Me not in; sick, and in prison and you did not visit Me."

What reproach will He make to them?

25. Then they shall ask Him: "When did we see Thee thus. Lord, and not minister to Thee?" And the Lord shall answer: "Amen, I say to you, as long as you did it not to one of these, my least ones, neither did you do, it to Me."

What will they ask and what will He answer?

26. Then Jesus brought his discourse to a close. "You know," He said, "that the Passover takes place in two days, and that the Son of Man shall be delivered up to be crucified."

How did the Saviour conclude His discourse?

Chapter 4 - The Last Supper

1. Oh the following day, Wednesday, Our Lord did not appear either in the Temple or in Jerusalem. On the morning of Thursday the apostles inquired of Him where they were to eat the Paschal Supper, for they were now in the First Day of Asymes or the time of eating unleavened bread.

What did the apostles ask Our Lord on Thursday?

2. Leaving Judas unnoticed, though he was the one usually entrusted with the care of providing for their material wants. Our Lord said to Peter and John, "Go and prepare what is necessary." Knowing how dangerous Jerusalem was for them, they inquired, "Master, where wilt thou that we prepare for thee to eat the Pasch?"

What did He answer and what did they ask?

3. Our Lord answered: "Go into the city; as you are entering you shall meet a man carrying a jar of water; follow him, and, on reaching the house which he shall enter, say to the master of the dwelling: "The Master saith, 'Mine hour is close at hand, and I am to keep the Pasch with My disciples at thine abode.'

What did He direct them to do?

4. "'Where is the room where I may eat the Passover?' Then he himself shall show you a large upper chamber furnished with couches and arranged beforehand. There do you prepare all things needful."

#3 continued

5. Peter and John obeyed and found the householder, who was probably some disciple of Our Lord, hitherto unknown to them. Tradition still fixes the site of this Upper Chamber, so dear to the Christian heart, where the first Eucharistic sacrifice was offered and where the new-born Church found a first shelter; where the Risen Saviour appeared to His Apostles, and the Holy Ghost descended upon them.

Did they obey?

6. It was a room with white walls; in the centre stood a low table, with one side free for the servers, while along the other couches were arranged. When Our Lord came at evening with the rest of His apostles, the board was spread with the dishes which comprised the Paschal supper.

Describe the Upper Chamber.

7. The principal dish was the Lamb, which had to be penetrated in the form of a Cross, by two branches of pomegranate wood, without having any of its bones broken, and then baked in the furnace. At one side of it were set bitter herbs, such as cresses and parsley, in remembrance of the sorrows of Egypt.

What was the principal dish?

8. The two other prescribed dishes were the Azyme bread, thin and tasteless, like the paste which the yeast had not time to leaven before the hurried flight of Israel from Egypt, and the Char'oseth - a compound of figs, apples, and citron, cooked in vinegar, and colored by means of cinnamon or other spices, the hue of red bricks, to symbolize the mortar-pits in which they had labored during their cruel bondage.

What were the other two dishes?

9. When Our Lord had taken His place at the table. He said to them: "With great desire I have desired to eat this Passover with you before I suffer."

What did Our Lord say on taking His place at table?

10. Then to make His apostles understand that He meant the accomplishment of a real sacrifice in the Eucharist, He added, "Of a truth, I say unto' you: I will nevermore eat this Pasch, until the mystery thereof be fulfilled in the Kingdom of God."

Repeat Our Lord's words in regard to the real sacrifice in the Eucharist.

11. The cup of wine mingled with a little water, with the drinking

of which the Supper began, was then prepared. Taking it from the hands of His Apostle, Our Lord pronounced over it the accustomed blessing, and afterwards moistened His lips with it, as the master of the household was wont to do.

What was then passed around the board?

12. Then he gave it to His Apostles, saying: "Take it, and divide it among you: but as for Me, I will no more drink of the fruit of the vine, until the Kingdom of God cometh."

What did He say to His apostles?

13. After all had drunk of it, a basin full of water and a towel were passed around that all might purify their hands. Then Jesus rose from the table, and having laid aside His garment, and girded Himself with a towel, poured out water into a basin, and prepared to wash the feet of His Apostles.

What took place then?

14. Peter was the first to see the Master kneel down before him. "What, Lord," he exclaimed, "wouldst thou wash my feet?" Our Lord answered, "Thou knowest not at this time what I wish to do, but thou shalt know shortly."

Whom did Our Lord kneel before first?

15. Thus He gave Peter to understand that this ablution was only a symbol, - a figure of the Redemption which washes away our sins. But Peter refused to see anything but the humiliation of his Master. "Never, no, never," he repeated, "shalt Thou wash my feet."

What did He give Peter to understand?

16. To overcome his resistance, Our Lord said, "If I do not wash thee, thou shalt have no part with Me." At once Peter comprehended all that this threat implied and with his usual fervor cried out, "Lord, not only my feet, but my hands and my head."

What did Our Lord say?

17. After Our Lord had washed the feet of the Twelve, He resumed His garment, and again took His place on the couch, and told them that they should do to one another as He had done to them. That is, they were not so much to copy the mere action of Jesus, as His self-renunciation, and make self-denial the law of their lives.

What did Our Lord tell His apostles to learn from the lesson of humility which He had given them?

18. The Paschal Supper then proceeded. When it was drawing to a close, and whilst they were still eating, Jesus took one of the loaves of unleavened bread, and having given thanks, He blessed it.

What did Jesus do when the meal was drawing to a close?

19. Then He broke it and offered each of His apostles a portion, saying: "Take ye and eat, This is My Body which is given for you."

How did He institute the Sacrament of the Eucharist?

20. In like manner, taking the chalice, He gave thanks and blessed it saying: "Drink ye all of this; for This is My Blood of the New Testament, which shall be shed for many for the remission of sins."

#19 continued

21. After the institution of the Sacrametit of the Eucharist, Our Lord revealed to His apostles the terrible crime of Judas. "Amen, I say to you, that one of you shall betray me, and even now he eateth with Me." Deeply troubled, they asked with one voice, "Is it I, Lord?"

What did he then reveal to them?

22. Jesus answered: "It is one of the Twelve; he that dippeth his hand in the dish with Me; that man shall betray Me."

What did he answer?

23. As several of the Apostles had no doubt touched the dish at that very moment, this distinction on the part of the Saviour only conveyed to Judas the knowledge that Jesus knew of his crime. It was the appeal of Infinite Mercy to the sinner to repent while there

was yet time.

Did this enlighten them?

24. Seeing that Judas remained insensible to His tenderness, Our Lord appealed to his fears. "The Son of Man indeed goeth," He said, "according to that which is written of Him, but woe to that man by whom the Son of Man shall be betrayed. It were better for that man never to have been born."

How did Our Lord again appeal to him?

25. Terrified by His menacing words, each of the apostles again asked if it were he? At last the traitor said, "Is it I, Lord?" "Thou hast said it;" answered Jesus, "thou art he." This reply, spoken in a low tone, reached the ears of Judas alone. But it did not move him.

Did Judas ask if it were he?

26. Our Lord then said to him. "That which thou dost, do quickly." Judas at once rose up, and leaving the upper chamber, went forth into the night, to consummate his crime by betraying the Master whose Sacred Body he had just profaned in the Sacrament of the Eucharist.

What did Our Lord tell him?

27. So soon as Judas had departed, Jesus had no further thought save for the salvation of the world, and His soul exulted in the prospect of the perfected work of Redemption. "Now is the Son of Man glorified," He said, "and God is glorified in Him; nor will He any longer delay to glorify Himself."

What joy now filled the Saviour's soul?

28. Then He comforted His apostles who were overwhelmed with sorrow. He told them that he was soon to leave them, and said to them: "I give you a new commandment, that you love one another as I have loved you. By this shall all men know that you are My Disciples."

How did He comfort His apostles?

29. But Peter said: "Lord, whither art Thou going?" "Whither I go," answered Jesus, "thou canst not follow Me now; later on thou shalt follow Me." "Why cannot I follow Thee now?" answered Peter, "I will lay down my life for Thee."

What did Peter ask?

30. "Thou wilt lay down thy life for Me!" answered Jesus. "Of a truth, yea, of a truth, I tell thee, the cock shall not crow till thou deny Me thrice."

What did Jesus reveal to Peter?

31. Peter was overwhelmed with sadness at this prediction. Jesus therefore said to him: "Simon, Simon, behold Satan hath desired to sift you as wheat. But I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren.

How did Our Lord console Him?

32. "All of you shall be scandalized in Me this night. For it is written: 'I will strike the shepherd, and the sheep of the flock shall be dispersed!'"

What did He foretell to all of the apostles?

33. Our Lord then bade them feel no alarm nor trouble, but believe in Him, for He was going to leave them now only to prepare a place for them among the many mansions in His Father's House.

How did he disarm their fears?

34. "I will return," He added, "and will take you to Myself that where I am you also may be. And where I go you know, and the way you know."

What promise did He make them?

35. But Thomas said, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus answered: "I am the Way, the Truth, the Life. No man cometh to the Father but by Me.

What did Thomas ask and what did Jesus answer?

36. "And I will ask the Father, and He will give you another Paraclete, that He may abide with you forever - the Spirit of Truth, the Comforter - the Holy Ghost, whom the Father will send in My Name - He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

What did Jesus promise would come upon them?

37. I leave you My Peace. Nor do I give you Peace like that which the world giveth. "Let not your heart be troubled, neither let it be afraid." You have heard that which I said to you: I go away, but it is only that I may return to you.

What did He leave to them?

38. If you loved Me, you would rejoice for Me that I go unto My Father. I have but a little longer wherein I may speak with you, for the Prince of this world draweth nigh; and notwithstanding, he hath no power over Me.

Why did He tell them they should rejoice?

39. Yet this must be, that so the world may know I love My Father, and that I do that which He commandeth Me. Then He said to the Apostles, "Arise, let us go hence."

Why did He say His Passion must be?

40. The final hymns which closed the Paschal Supper were chanted, and then Our Lord left the upper chamber, and followed by His apostles, went out towards the city gates.

What was done?

Chapter 5 - The Passion of Our Divine Lord - The Agony in the Garden

1. Crossing the brook of Kedron, Our Lord ascended the Mount of Olives till He came to a garden called Geth-sem'-a-ne (The Olive Press) on account of one of those instruments which stood there. It was a familiar spot to the Apostles, for the Master often speut there His nights of prayer.

Whither did Our Lord go?

2. "Sit you here," He said to His Apostles, at the gateway of the garden, "while I go yonder and pray." And taking with Him, Peter, James and John, He led them into the blackest shadows of the olive orchard. His soul was filled with anguish, and He groaned aloud: "My soul is sorrowful even unto death! wait here, watch and pray!"

What did He say at the gateway?

3. Then withdrawing from them about a stone's throw. He fell on His knees, His head bowed down till His face pressed the ground, and prayed that if it were possible this hour might pass from Him. "Nevertheless," He said, with resignation, "not My Will, but Thine be done!"

What did Our Lord then do?

4. Then He returned to His Apostles, craving for human sympathy in His sorrow. But alas! Peter, the intrepid champion of a few hours before, James, even John the Well-Beloved, all slept while He was racked with anguish almost before their eyes.

How did He find His Apostles when He returned?

5. "Simon," He said, with gentle reproach, "couldst thou not watch one hour with Me? Watch ye and pray that ye enter not into temptation; the spirit is willing, but the flesh is weak."

What did He say to Peter?

6. Then He withdrew from them again, and once more cast Himself down in the throes of that fierce agony, while His lips still murmured the same prayer as before, "Father, if this chalice cannot pass except I drink it, Thy Will be done."

Did He leave them again?

7. Presently He arose and returned to His Apostles, only to find that weariness had again weighed down their eyelids in slumber. "And they knew not what to answer Him," says Saint Mark. Then He left them again, to endure the most awful hour of all that awful agony.

How did He find them the second time?

8. Unspeakable was the suffering of the meek Lamb of God, crushed by the weight of the empire of evil throughout the long procession of the ages. No human heart shared that lonely vigil, no human eyes saw the sweat of blood which that nameless agony caused to flow from His sacred Body.

What fearful anguish seized Our Lord now?

9. Only the Father heard His prayer: "Father, if this chalice may not pass except I drink it, Thy Will be done," and sent an Angel to console and strengthen Him. And then Jesus rose up "stronger than His sorrow," and prepared for "all that was to come upon Him."

Did the Father hear His prayer and console Him?

10. Going once more to His Apostles, He said to them: "Sleep on now, and take your rest! Behold the hour is at hand when the Son of Man shall be delivered into the hands of sinners; rise up, come; lo! he that will betray Me is at hand."

What did He say to His Apostles?

11. Our Lord was still speaking when at the foot of the garden appeared a Roman tribune with his soldiers, accompanied by the officers of the Sanhedrin, Temple- guards, and some of the servants of the High-Priest. They were led by Judas.

Who came while He was still speaking?

12. They had paused in consultation, when suddenly He whom they came to seek, appeared before them. "Whom do you seek?" He said to them. Judas was dumfounded, but the rest thinking He .was some stranger, answered, "Jesus of Nazareth."

When did He appear before them?

13. Jesus answered, "I am He." In terror they recoiled and fell at His feet. When they had gathered strength to rise again. Our Lord again asked: "Whom seek ye?" They answered again "Jesus of Nazareth." "Then if you are seeking Me," Christ answered, "let these go their way." Thus even in the hour of His foes' triumph, He decrees how far their violence shall extend.

What did He answer?

14. Judas now approached Our Lord to give the signal agreed upon for His capture. "Master, Master, hail," he said, and touched with his traitorous lips the cheek of Jesus, who answered; "Judas, friend, is it for this that thou art here? to betray the Son of Man with a kiss?"

What did Judas now do?

15. The soldiers then came up and seized Our Lord. At the sight, the Apostles cried out, "Master, shall we strike at them?" In his wrath Peter waited for no permission but struck off the ear of Malchus, a servant of the High-Priest.

What did the soldiers do and to what rash act was Peter roused?

16. But Our Lord rebuked Peter for thus disturbing His Passion; "Return thy sword to thy Sheath," he said, "for whosoever taketh the sword, shall perish by the sword.

How did Our Lord rebuke Peter?

17. "Thinkest thou that I cannot ask My Father, and presently He will send hither unto me, twelve legions of angels? Yet how then shall the Scriptures be fulfilled wherein it says that even so it must needs be?"

Continue Our Lord's words.

18. So saying He touched the ear of Malchus and healed him. Then the Apostles all fled, and Our Lord turned his face towards Jerusalem, and began to tread for our sakes the weary steps of the Via Dolorosa.

What miracle did He then perform, and what took place afterwards?

Chapter 6 - The Passion of Our Divine Lord - The Via Dolorosa

1. At the time of Our Lord, there were two High-Priests in Jerusalem. Annas who had held the office, had been deposed by Rome and his son-in-law Caiphas appointed to fill his place. In spite of this fact, the Jews continued to regard Annas as their only legitimate Pontiff.

Who were Annas and Caiphas?

2. On entering Jerusalem therefore. Our Divine Lord was conducted to the palace where dwelt both Annas and Caiphas, but taken first before Annas, who questioned Him at some length "as to His disciples and concerning His doctrine." He thus endeavored to show Him as a conspirer against the power of Rome.

Before whom was Our Lord conducted?

3. But the Saviour firmly vindicated Himself of all earthly ambitions. "I have taught always in the synagogues and the Temple, whither the Jews resort, and I have said nothing in private. Why question Me? Ask those who have heard Me, as to what I have said to them."

What answer did the Saviour make?

4. At these words, one of the servants of Annas' suite, gave the Saviour a blow, saying, "Is that the way thou answerest the High-Priest?" Our Lord replied: "If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me?"

What insult was now offered Our Lord, and what did He answer?

5. Finding himself unable to criminate Our Lord, Annas sent Him to Caiphas, who had by this time hastily assembled the Sanhedrin, and presided over its night session himself. Before this High Court of Justice, Our blessed Redeemer was now led.

To whom did Annas send Christ?

6. The Jewish law required that in capital offences, all evidence for the accused must be heard first. This rule was now utterly broken; in derisive answer to Our Lord's request that they interrogate His hearers, they brought forward a number of false witnesses to testify that they had heard Him utter scandalous sayings.

What did the Jewish law require?

7. In the end two men testified that they had heard Our Lord say that he was able to destroy the Temple of God, and in three days rebuild it. But they contradicted each other as to what His words had really been on the subject, while Our Lord remained silent.

What did two men at last testify?

8. Then Caiphas descended from his seat and advanced to where Our Lord stood. "Answerest Thou nothing to the things which these witness against Thee?" he asked Him. Still the Saviour remained silent. Then Caiphas said, "I adjure Thee, by the Living God, tell us if Thou be the Son of God."

What did Caiphas then ask Christ?

9. The Saviour answered, "I am He. Moreover, I say unto you, hereafter you shall see the Son of Man seated at the right hand of the Majesty of God, and coming in the clouds of heaven."

Repeat Our Saviour's answer.

10. The High-Priest's answer was to rend his garments, and cry out, "What further need have we of witnesses? You have heard the blasphemy. How seems this matter unto you?" The assembly answered "He is worthy of death."

How did the High-Priest receive it?

11. The Sanhedrin then adjourned, and handed Our Lord over to their guards for the rest of the night. Aided by the understrappers and hangers on of the court, these subjected the meek Lamb of God to the most unspeakable indignities, until daybreak.

What did the Sanhedrin then do?

12. After recovering from the first terror, Peter and John had followed Our Lord to Jerusalem. The Well-Beloved Disciple's love made him brave all peril, and kept him in sight of Jesus till the end. The two apostles managed to gain access to the courtyard of the High-Priest's palace whither the guards had conducted Jesus.

Who followed Our Lord?

13. As the nights of Judea even at this season of the year are extremely chilly, a fire of thorny brushwood, such as grows about Jerusalem, had been lit in the courtyard. Peter now approached it to warm his hands. As he did so, the portress scanned him closely and exclaimed "Art not thou one of this man's disciples?"

What was in the courtyard?

14. "No, I am not," Peter answered. A little while after a man approached Peter and said to him; "Thou also art one of them;" Peter answered, "O man, I am not." And then the cock crew.

What did Peter answer?

15. An hour passed, and then one of the servants who heard Peter speak, said to him: "Surely thou art one of this man's disciples, for even thy speech doth betray thee. Thou art a Galilean." But Peter swore that he knew not the man. And then the cock crew a second time.

How did Peter come to deny Jesus the third time?

16. Then Jesus turned and looked at Peter. And at once Peter remembered His words: "Before the cock crows thou shalt have denied Me thrice." Overwhelmed with grief at the thought of his faithlessness, he rushed out of the palace and wept bitterly.

What did Our Lord do, and what did it arouse in Peter?

17. Early in the morning. Our Lord was brought once more before the Sanhedrin. Again they asked Him if He was the Messiah, again He answered that He was. They then declared Him guilty of death.

What took place in the morning?

18. But as since the exile of Arclielaus, the Roman governor alone had power to put prisoners to death, they conducted Him to the Antonia, a fortress north of the Temple, where Pontius Pilate resided during the Jewish Passover.

Who could alone punish unto death?

19. Among those who saw Jesus led away thither was Judas. The sight of His Redeemer's sufferings had aroused in the wretched man all the horrors of remorse unmingled with repentance. "Satan who had entered into him" kept him from seeking peace and salvation from Jesus, and drove him to despair.

What emotions did the sufferings of Jesus arouse in Judas?

20. Rushing into the presence of the priests and ancients in the temple, he held out to them the thirty shekels (about $18.60) for which he had sold his Master. "I have sinned," he cried; "I have betrayed the blood of the Just One." They answered with disdain: "What is that to us? That is thy affair!"

What did he say to the priests and ancients?

21. In a frenzy of despair, Judas rushed from the Temple, flinging as he went the price of his treachery on the threshhold, and hurried to a wild and lonely stretch of land beyond the brook of Kedron, where he hanged himself in a clay-field belonging to a potter.

What was his terrible end?

Chapter 7 - The Passion of Our Lord - The Via Dolorosa, Continued

1. The priests had not been able to accompany Our Lord to Pilate, because their presence was necessary at the Temple for the morning sacrifice; it was for this reason Judas had sought them there. But the rest of the assembly conducted Him to the Pre-tor'-i-um, as the residence of the Roman governor was called.

Who conducted Our Lord to Pilate?

2. On arriving at the entrance, the members of the Sanhedrin paused; they dared not cross the threshold of a heathen, for they would thus have been contaminated and rendered unfit to take part in the Paschal rites. Pilate, respecting their scruples, came to meet them in the outer court.

Where were the Jews obliged to pause?

3. "What accusation do you bring against this man?" asked the judicial Roman. The Sanhedrin knew that their true reason for wishing the death of Jesus - that He called Himself the Son of God, equal to the Father - would have little weight with Rome. They therefore resolved to effect His ruin on political grounds.

What question did Pilate ask, and what ground did they take?

4. "We have found Him," they said, "exciting the people, forbidding to pay tribute to Caesar, and calling Himself the Christ King." But Pilate knew the Jews too well to be duped by their sudden zeal to avenge the wrongs of Rome.

Relate their reply and what Pilate thought of it.

5. Determined to sift the matter, he re-entered the pretorium and had Our Lord brought to him. When they were alone, Pilate said to Jesus, "Art Thou truly King of the Jews?" Our Lord answered: "My Kingdom is not of this world." "Then Thou art a King!" said Pilate. Christ answered: "Thou hast said it."

What did he do?

6. Our Lord then added: "I was born and I came into the world in order to render homage to the Truth. Whosoever is of the Truth, heareth My Voice." Stirred by doubt, Pilate answered, "What is truth?" and then went back to the Jews, and told them he saw no ground for condemning Jesus.

For what did Our Lord tell Pilate He came into the world?

7. At his words, their fury grew intense and they made all sorts of charges against the Saviour who had now been conducted once more before them. Pilate turned to Him and said: "Dost Thou not hear of how many things they accuse Thee?" But Our Lord remained silent.

What was the result of Pilate's declaration?

8. "He stirs up the people," urged the members of the Sanhedrin fiercely; "teaching throughout all Judea, beginning from Galilee to this place." The word Galilee suggested to the perplexed Pilate an expedient - if Our Lord were a Galilean, the proper person to judge Him was Herod, who was even then in Jerusalem.

What did they charge Our Lord with and what did it suggest to Pilate?

9. Pilate therefore bade his guards conduct Our Lord to the residence of that prince Herod, who was full of curiosity concerning Him, was pleased to see Him, hoping that He would perform some miracle in order to gain His liberty. He therefore received Him with some show of respect, and pressed Him to show His supernatural powers.

Did Pilate send Our Lord to Herod?

10. But Our Lord, who had only words of tender mercy for the weak Pilate, deigned not so much as a word in reply to the mocking Herod. Disconcerted by His silence, and perhaps dreading such terrors as had haunted him after the death of John the Baptist, the indolent prince sent Him back to Pilate.

What resulted?

11. In token however, of derision for Christ, Herod had Him clothed in a white robe. As this garment was also assumed by Jews acquitted of capital offences, Pilate argued with the Sanhedrin, that Herod had found nothing in Him worthy of death, and that He therefore should be acquitted.

How did Herod act to show Us scorn for Christ?

12. So terrible a storm of opposition greeted his words, that Pilate was silenced, until the sight of the immense crowds of people ascending the approaches to the fortress, suggested a new expedient to him in behalf of Our Lord.

Was Pilate silenced?

13. It was the custom at the Jewish Pasch, for the Roman governor, in order to heighten the solemnity of the festival, to grant a pardon to some prisoner designated by the people. Among those who now lay under sentence of death, was a notorious robber named Barabbas.

What custom prevailed at the Jewish Pasch?

14. Pilate therefore exclaimed to the people: "Whom do you wish me to release to you, Barabbas, or Jesus who is called the Messiah?" And so speaking, he ascended his tribunal which was set before the Pretorium.

What did Pilate ask the people?

15. While they were discussing his offer, a servant brought the following message to him from his wife: "Let there be nothing between yon and that just man, for I have been greatly distressed in a dream this day because of him."

What message did his wife send to him?

16. Alone against all these wicked judges, these false witnesses and inhuman wretches, a pagan woman had courage and tenderness to plead the cause of Jesus. But it was useless, for the priests and magistrates had by this time prevailed on the multitude to choose Barabbas in preference to Christ.

Was this intercession of this good pagan woman of any avail?

17. And so when Pilate asked whom they decided to release, the populace cried out: "Away with this man! Release Barabbas." "What shall I do then with Him whom you call King of the Jews?" asked Pilate. "Crucify Him! crucify Him," they answered.

For whose release did they ask?

18. "But what evil has He done?" persisted Pilate. "As for me, I find no cause of death in Him. I will chastise Him therefore, and let Him go." Our Lord was therefore bound to a pillar in the presence of the people. His garment was stripped from His shoulders, and He was scourged with a horrible scourge of many lashes.

What iniquitous concession did Pilate make in the hope of saving Our Lord?

19. He was then led into the palace, and covered with a red soldier's cloak, while in mockery of regal state, a crown of long deep thorns was placed on His head, and a reed thrust into His hand for a sceptre.

How was Our Lord then attired?

20. Then the soldiery bent the knee before Him in mockery, crying, "Hail, King of the Jews!" Others spat upon Him, and snatching the reed from His hand, struck Him in the Head, driving the thorns still deeper into His sacred flesh. At last they blindfolded Him, and mockingly asked Him to prophesy who struck Him.

What did the soldiery do to Him?

21. When at length. Our Lord was led back to Pilate, His condition was so pitiable that the governor thought the sight of Him must move even His enemies to compassion. So he led Him out before them, and said to them "Ecce Homo!" (Behold the Man!). But their hearts were steeled against pity: their only answer was the awful cry, "Crucify Him! Crucify Him."

What did Pilate do when Our Lord was led back to him?

22. Pilate answered: "Take Him you and crucify Him: for I find no cause in Him." He spoke only in irony, for the Sanhedrin had no power to put any one to death, and in despair of making him yield to their wishes, they at last unmasked the true reason of their savage hatred of Christ.

What did Pilate answer?

23. "We have a law," they cried, "and according to that law He ought to die; because He made Himself the Son of God." These words increased the uneasiness of Pilate; the idea that the meek, blood-stained, thorn-crowned Victim might indeed be God, smote him with a vague terror.

What did the Sanhedrin now reveal, and what effect had it on Pilate?

24. Re-entering the Pretorium once more with Our Lord, he said to Him, "Whence art Thou?" Our Lord remained silent, and Pilate went on; "Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and power to release Thee?"

What did he ask Our Lord?

25. Our Lord answered, "Thou shouldst net have any power against Me, if it were not given thee from above. And this is why the crime of him who delivers Me into thy hands is greater than thine."

What did Our Lord answer?

26. Pilate's conscience was now aroused; he went out once more to argue with the Jews in defence of Jesus, but was soon overwhelmed with cries of "If thou dost release this man, thou art no friend of Caesar."

Hid Pilate strive again to save Our Lord?

27. This was a terrible threat, for Tiberius, the Caesar, or Roman emperor, of that day, was a tyrant whose lightest susspicions had only to be aroused against the most powerful or favored of his subjects, to insure their ruin.

Hid Pilate fear Caesar?

28. Inspired by their savage hatred of Christ, the cunning Jews had struck the right chord in Pilate's timid heart, and awakened a fear for himself which mastered his compassion for Our Lord.

Hid this conquer Pilate?

29. Ascending the tribunal, he caused Jesus to be brought before him. But before giving Him up, he caused water to be brought, and washed his hands before all the people saying: "I am innocent of the blood of this Just Man; look you to it."

What did Pilate do before condemning Jesus?

30. The deicides answered "His blood be upon us, and upon our children." Then Pilate, utterly vanquished, released Barabbas, and delivered Jesus into their hands to be crucified.

What did the deicides answer?

Chapter 8 - The Passion of Our Lord - The Via Dolorosa, Concluded

1. A roman centurion with a band of soldiers, acted as the executioner of the sentence pronounced on Our Lord by Pilate. They took from His bruised Body the red cloak, and clothing Him in His own garments, laid on His shoulders the cross on which He was to be crucified.

Who carried out the sentence?

2. Attended by the members of the Sandedrin, and followed by the populace. Our Divine Lord was then led westward through the most hilly streets of Jerusalem, to the gate of Ephraim. But as He toiled up the ascent which led to it, His strength, exhausted by the agony of Gethsemane, and the terrible scourging, failed Him, and He sank to the ground.

Whither was Our Lord then led?

3. The soldiers thereupon compelled a countryman named Simon of Cyrene, who was just entering the gate, to carry the cross with Our Saviour to the place of execution.

Whom did the soldiers compel to assist Our Lord?

4. At the sight of the Man of Sorrows thus led to die, some pious women shed tears of compassion. But Christ, turning towards them, said: "Daughters of Jerusalem, weep not over Me; but weep for yourselves and your children.

Who were moved to compassion?

5. "For behold the days shall come when they shall say to the mountains: 'Fall upon us,' and to the hills, 'Cover us,' for if men deal thus with the green wood, what shall be done in the dry?"

#4 continued

6. This solemn exhortation to penance on the part of the suffering

Lamb of God, referred to the impending destruction of Jerusalem which, forty years later, perhaps these very same women or their children were to witness. He warned them how great was their need of it, when they saw Him, the Just, the Perfect One, thus suffering.

What did this reply of Our Lord mean?

7. Bereft of His strength, Our Lord at last reached the summit of the hill of Calvary outside the gates of Jerusalem. According to Jewish custom, He was here offered wine mingled with myrrh and poppy, to deaden His sensibility to suffering. But Our Lord refused to drink of it.

What happened when Our Lord reached Calvary?

8. The Saviour was then stripped of His garments, and His hands and feet nailed to the Cross. Two thieves were crucified with Him, one on the right, and one on the left.

What was then done to Our Saviour?

9. The soldiers then placed above the head of Christ, the inscription dictated by Pilate in Hebrew, Greek, and Latin: "Jesus, of Nazareth, King of the Jews." Pilate thus showed his contempt for the Jews.

What inscription was placed above His head?

10. The High-Priests at once went back to Pilate to inform Him that the people desired the title changed to: "Behold him who called himself the King of the Jews," but Pilate answered: "That which is written, is written."

What did the High Priests do?

11. It was not even granted to Our Lord to have His agony respected. Calvary lay just at the gates of Jerusalem, and during the three long hours during which, for our sake. He hung naked, bruised, and thorn-crowned on the bitter cross, a mocking, blaspheming crowd surged at its foot.

What took place beneath the cross?

12. The first thought of Our Divine Lord when He was thus raised between heaven and earth, was to pray for his executioners. It was in their behalf He uttered His first words on the Cross: "Father, forgive them, for they know not what they do."

For whom did Our Lord first pray?

13. Unmindful of these touching words, the soldiers were busy dividing His garments among them. For His seamless tunic, probably spun and woven by the loving hands of Mary, they cast lots, thus fulfilling the prophecy, "They have parted My garments among them, upon My robe they have cast lots."

What did the soldiers do?

14. The rabble cried out to Our Lord: "Thou that destroyest the Temple of God, and in three days buildest it up, save thyself. If thou be the Son of God, come down from the cross."

How did the rabble insult Our Lord?

15. The members of the Sanhedrin cried out: "He saved Others, himself He cannot save." The two crucified thieves caught the words, and one of them echoed the blasphemy, crying out: "If Thou be Christ, save Thyself and us."

How did the members of the Sanhedrin insult Him?

16. But the other thief rebuked him, saying: "Thou hast no fear of God, though thou art condemned to the same sentence! Yet for us, this is only justice, since we suffer the just reward of our deeds; but this man hath done no evil."

What did the penitent thief exclaim?

17. Then filled with faith he turned to Jesus, and implored: "Lord when thou shalt come into Thy Kingdom, remember me!" Then Our Lord spoke for the second time, and said to the penitent who had recognized his Saviour in the hour of His humiliation: "Amen, I say to thee, this day shalt thou be with Me in Paradise."

What did he beg of Jesus?

18. The storm of passion about the cross gradually stilled, for a darkness which had been gathering over the whole earth, for some hours, now began to mount upward to the cross, and hide the Crucified One from human gaze. The crowds fell back and thus permitted the Blessed Virgin, with John the Beloved disciple, and Mary Magdalen, to approach it.

What enabled the Blessed Virgin to approach the cross?

19. Looking down upon His Mother, whose heart He now saw pierced with the swords which the aged Simeon had foretold should transfix it, Jesus spoke for the third time and said to her, "Woman, behold thy Son." Then turning to John, He said, "Behold thy mother!" And from that moment, the disciple regarded Mary as his mother.

What did Our Lord say to His mother and to John?

20. Deeper and deeper grew the darkness which clouded the awful agony of Jesus. Again, as in His first agony, the unspeakable suffering of Jesus was caused by the wickedness of mankind, whose sins from the beginning to the end of time all stood forth before His dying eyes.

What caused the terrible suffering of Jesus?

21. Terrible also to His merciful heart was the thought that so many would refuse to profit by His Passion. The multitude of the damned were all visible to His eyes, and He mourned that for so vast a number. His sweat. His toils and His death should be in vain.

What also caused our Lord's suffering?

22. That He might drink this chalice x > f sorrow even to the dregs, Jesus was abandoned in this awful desolation by His Father. This was the crown of His suffering, whose intensity was only revealed by the bitter cry which went up through the gloom, when Our Lord spoke for the fourth time: "My God, My God, why hast Thou forsaken Me?"

What was the crown of Our Lord's suffering?

23. The darkness now lifted, the end was drawing near. In a few moments Jesus spoke for the fifth time, saying: "I thirst." Then one of the soldiers took a sponge, and, steeping it in vinegar and gall, put it on the end of a reed and presented it to Our Lord's lips.

What did Our Lord say when He spoke the fifth time?

24. And when Jesus had tasted it He spoke for the sixth time, saying, "It is consummated!" His work was now finished, and He spoke for the seventh and last time: "Father," He cried with a loud voice, "into Thy Hands I commend My Spirit."

What were the sixth and seventh words on the cross?

25. Then bowing down His sacred head. Our Lord expired. "And immediately the veil of the Temple was rent from the top to the bottom and torn in twain; the earth trembled, rocks were cloven asunder, graves opened and many bodies of the Saints who had slept rose from their tombs."

What prodigies attended Our Lord's death?

26. These prodigies caused the Roman centurion to cry out: "This was indeed the Son of God." His soldiers echoed the cry, and the Jews withdrew from Calvary, "striking their breasts."

What effect had they on the Roman centurion?

27. The High-Priests besought Pilate to have the bodies of the crucified removed before the Sabbath. He therefore sent a band of soldiers with heavy clubs to break their bones if they were still living, in order to kill them before taking them down from the cross.

What did the High-Priests beseech Pilate?

28. After killing the two thieves in this manner, the soldiers came to Our Lord but found Him already dead. In order to make sure that life was altogether extinct, however, one of them buried his lance in the Saviour's side and caused a stream of blood and water to gush forth.

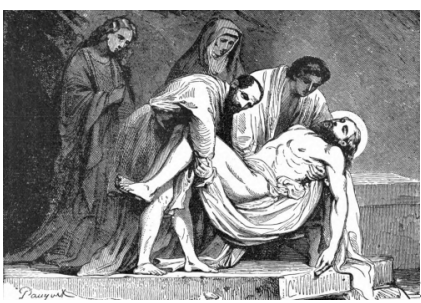
What did they do to Our Lord?

29. As evening drew nigh, a rich and powerful Jew named Joseph of Arimathea, presented himself on Calvary. He was a member of the Sanhedrin, but, far from taking any part in condemning Jesus, had long been one of His secret disciples.

Who came to Calvary near evening?

30. He had obtained from Pilate permission to bury the body of Our Lord and had purchased a linen shroud and a winding-sheet. Another prince of Israel, Nicodemus, the timid Scribe, who had gone by night to converse with Jesus, assisted him in his holy work.

What had Joseph obtained from Pilate?



31. Reverently they took down the sacred Body, and, wrapping it in the linen shroud with costly perfumes and spices, swathed it in the winding-sheet. Then they hastened - for the Sabbath was almost upon them - to a garden near Calvary, owned by Joseph, where there was a yet unused tomb hewn out of the side of a cliff.

Where did they bear the Sacred Body of Our Lord after taking it down from the Cross?

32. In this death-chamber they tenderly laid the Sacred Body on a stone couch, according to Jewish custom. Then, after closing the mouth of- the grave with a great stone, they returned to Jerusalem, just as the stars which announced the Great Sabbath of the Pasch, shone out in the evening sky.

#31 continued

33. On the following day, the chief priests went to Pilate and said: "Sir, we have remembered that that seducer said when He was yet alive: "After three days, I will rise again." Command therefore the sepulchre to be guarded till the third day, lest His disciples come and steal Him away, and say to the people: "He is risen from the dead."

What did the chief priests ask Pilate?

34. Pilate answered: "Take some of the guards; go guard it as well as you know how." So they went to the tomb, and, after sealing the great stone which closed the entrance, placed a guard of Roman soldiers before it.

What did Pilate answer?

Forty Days of Our Lord on Earth After His Resurrection

Chapter 1 - Resurrection of Our Divine Lord

1. Early on the morning of the third day, there was a mighty earthquake, and Jesus rose from the tomb, glorious and immortal. An Angel of the Lord descended from Heaven, and His face shone brighter than lightning, and His garments were as white as snow.

Describe the Resurrection of Our Divine Lord.

2. So terrified were the guards at His appearance that they fell senseless to the ground. When they regained consciousness, they rose and fled back to the city.

How were the guards affected?

3. They at once told the High-Priest what had occurred. The latter gave them a sum of money and bade them say that Christ's disciples stole away His Body while they were asleep; a story which is believed by the Jews till the present day.

How did the High-Priests bid them account for the removal of the Body of Jesus?

4. While this was taking place, Mary Magdalen, Sa'lo'me, and Mary the mother of James, were hastening towards the tomb with perfumes and sweet spices, to anoint the Body of Our Lord.

Who were hastening to the tomb?

5. As they came, they said to one another: "Who will help us to remove the stone from the door of the sepulchre? " But when they arrived there, they found it already rolled away. At once Mary Magdalen became convinced that Our Lord's enemies had stolen His Body, and hurried back to Jerusalem to tell the apostles.

What did they say to one another?

6. The other two pious women entered the sepulchre. A young man, clothed in shining white garments, was seated on the right hand

side of the dark death chamber. At sight of him they trembled but he said: "'Do not fear, you seek Jesus of Nazareth, who was crucified. He is risen. He is no longer here.

Whom did the other pious women find within the tomb?

7. "Go quickly and announce to Peter and the disciples that He is risen from the dead. He will go before you into Galilee; there you shall see Him, according as He foretold you." Filled with joy, the women departed.

What else did the Angel say?

8. At the words of Magdalen, Peter and John had hastened to the tomb. Entering, they found the linen cloths which had enfolded Our Lord's Body, and the napkin which had en wrapt His sacred head, carefully folded. At this token, "they comprehended that Christ was risen indeed."

Which of the apostles now entered the tomb?

9. According to Christian tradition, the first to whom the Risen Lord appeared on that first Easter Sunday morning was His Blessed Mother, although the first that the Gospel tells us had the privilege of beholding Him, was Mary Magdalen.

To whom did Christ first appear?

10. After relating to the Apostles what she had seen, Magdalen had returned to the tomb. There she saw two Angels, one of whom said to her: "Woman, why weepest thou?" She sorrowfully answered: "Because they have taken away My Lord, and I know not where they have laid Him."

Whom did Magdalen find in the tomb when she returned?

11. Then turning, she saw a Man, who said to her: "Whom seekest thou?" Supposing Him to be the gardener, Mary answered; "Sir, if Thou hast taken Him, tell me where Thou hast laid Him, and I will take Him away.

Whom did she see when she turned?

12. Our Lord for it was He, spoke but one word in answer: "Mary!" Instantly recognizing Him, Mary fell at His feet, crying, "Master!"

What caused Mary to recognize Our Lord?

13. But Our Lord said to her. "Touch Me not! Go to My Brethren and say to them; I ascend to My Father and your Father, to My God, and your God." And Mary Magdalen rose up and hastened to carry the Lord's message to the disciples.

What did Our Lord say to her?

14. The day wore on, and save Peter and John, none of the disciples believed that the Lord had risen. Towards evening two of them started towards Emmaus, a village distant about two hours walk from Jerusalem.

What occurred towards the close of the day?

15. They were discussing on the road, the late events in Jerusalem, when Jesus joined them under the guise of a stranger, and asked of what events they were speaking, and why they were so sad.

When did Our Lord join them?

16. One of them, named Cleophas, answered; "Stranger, art thou then the only one in Jerusalem ignorant of the things which have happened there in these days?" Our Lord asked: "What things?"

What did Cleophas answer?

17. Cleophas answered: "Concerning Jesus of Nazareth, who was a prophet, and concerning our chief priests and rulers who crucified Him. Now today, it is the third day since these things were done. Yea, some women, also of our company, who have been at the sepulchre, say He is alive."

What reply did Cleophas make?

18. Our Lord answered; "O foolish, and slow of heart to believe all the things which the prophets have spoken. Ought not Christ to have suffered these things, and so enter into His glory?"

What did Our Lord answer?

19. Then, beginning with Moses and the prophets, He explained to them all that had been foretold of Him. When they reached the hamlet of Emmaus, Our Lord made as if He would go further, but they begged Him to stay with them, as the day was far spent.

What did Our Lord explain to them?

20. He yielded to their entreaties and remained; and when they sat down to table. He took bread, blessed, brake it, and gave it to them. And at once their eyes were opened and they knew Him.

How did they recognize Him?

21. Then He vanished, and they said to one another: "Were not our hearts burning within us, whilst He was speaking in the way, and revealed to us the meaning of the Scriptures?"

What did they say to each other after He had disappeared?

22. That same evening they returned to Jerusalem, where they found the eleven gathered together, in that same upper chamber which had served as a supper-room. They were greeted with the words: "The Lord has truly risen. He has appeared to Simon."

What did they hear when they returned to Jerusalem?

Chapter 2 - Our Lord Appears to Apostles - Institutes the Sacrament of Penance - Makes Peter the Head of the Church - The Ascension

1. The apostles were still at supper, when all at once Jesus stood in the midst of them and said: "Peace be unto you."

When did Jesus appear to the apostles?

2. They trembled with fear, thinking it was a spirit, but He said: "It is I; fear nothing! Why are you troubled? Behold my hands and feet; a spirit hath not flesh and bones as you see I have."

How did they regard Him?

3. Then He showed them His pierced hands and His feet, and His wounded side. But they were still overcome with awe. Then Jesus, in order to show them that His Risen Body had kept its nature unchanged, said: "Have you here anything to eat?"

How did Our Lord convince them?

4. A portion of roasted fish and some honeycomb were on the table. Our Lord ate of these and gave the remainder to the apostles, saying: "Peace be to you! As the Father hath sent Me, I also send you."

Did Our Lord partake of food?

5. Then He breathed upon them and said, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained."

What did He say to the apostles?

6. Thus did Our Lord institute the Sacrament of Penance; and confer on mortals the power of disposing of eternal treasures, the right of opening and shutting the gates of Heaven.

What did Our Lord thus institute?

7. It happened that Thomas, one of the Twelve Apostles, was not in the supper-room when Our Lord appeared, and when the apostles told him that they had seen Him, he declared that he would not believe that Christ had risen unless he put his hands in the print of the nails and into the wound in His side.

What did Thomas say?

8. Eight days after, the apostles were again assembled and Thomas with them. Suddenly Jesus appeared in the midst of them, saying, "Peace be to you!" Then, turning to Thomas, He bade him put his fingers in the print of the nails in His hands and feet and into His wounded side.

Did Jesus appear to Thomas?

9. Thomas did so and exclaimed with fervor: "My Lord and My God!" Jesus gently rebuked his incredulity by contrasting his tardy faith with the happiness of those many souls who should believe in Him without having seen Him. "Thomas," He said, "thou hast believed because thou hast seen Me. Blessed are they that without seeing have believed!"

How did Our Lord rebuke Thomas after he had done so?

10. When the Paschal-tide was over, many of Our Lord's disciples returned to Galilee, whither Jesus had promised to precede them. Here, one dawn, as seven of the apostles were returning to the shore of the Lake of Genesareth, after a fruitless night of fishing, they saw Jesus standing on the shore.

Whither did many of the disciples go?

11. At first they did not recognize Him, but He told them to cast their nets on the right side of the boat. The vast quantity of fish which filled their nets when they did so made John exclaim; "It is the Lord."

Did they recognise Him?

12. When they reached the beach Our Lord ate with them. When the meal was finished Jesus said to Peter: "Simon, son of John, lovest thou Me more than these?" "Lord," answered Peter, "Thou knowest that I love Thee."

What did Our Lord do?

13. Jesus answered: "Feed My lambs." Then Our Lord said to him again: "Simon, son of John, lovest thou Me?" Peter again answered: "Yes, Lord, Thou knowest that I love Thee." Christ answered: "Feed My Lambs."

What did Jesus answer?

14. Then for the third time Jesus asked him: "Simon, son of John, lovest thou Me?" Grieved to hear Our Lord thus questioning him, Peter answered, "Lord, Thou knowest all things. Thou knowest that I love Thee."

Did He ask for the third time?

15. The humility of Peter was now proven beyond doubt, and made his love accounted worthy of God's highest favors. Our Lord answered, "Feed my sheep," thus making him once for all the infallible Teacher, the Judge from whom there is no appeal, the supreme Shepherd of the Church.

What dignity was now conferred on Peter?

16. During Our Lord's stay on earth. He frequently appeared to His apostles, and confided to them the things that were necessary for them to know for the organization and government of His Church.

Did Our Lord often appear to His Apostles?

17. At last the Saviour's mission was fulfilled, and all that remained for Him to do was to fulfil His promise to manifest Himself to all His disciples assembled together. He therefore did so on a certain day, on a mountain which He designated.

Was Our Saviour's mission now fulfilled?

18. On the fortieth day after His resurrection, Jesus brought His apostles to Mount Olivet, and said to them: "All power is given to Me in Heaven and on earth. Go, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Whither did Our Lord take his apostles on the fortieth day after His Resurrection?

19. "Teach them to keep all things that I have commanded you; and behold I am with you all days even to the consummation of the world."

What injunction did He give them?

20. Then, lifting up His hands, He blessed them. And even as He did so. He rose slowly from the earth, until a cloud hid Him from their sight.

Describe the Ascension.

21. The apostles remained gazing up into heaven, when two angels stood by them and said to them: "Men of Galilee, why stand you thus gazing up into heaven? This Jesus who is taken up from you into Heaven, shall so come as you have seen Him go into Heaven." And the apostles fell prostrate, adoring God.

Who spoke to the apostles?

Acts of the Apostles

Chapter 1 - Election of Matthias - Descent of the Holy Ghost - The Apostles Preach the Gospel - Ananias and Saphira

1. Descending from Mount Olivet, the apostles repaired to the upper chamber or supper-room, where they remained in prayer for ten days, with Our Blessed Lady and other holy women, and a great number of disciples.

Whither did the apostles go from Olivet?

2. During this time, Peter arose and said that it was expedient that a new apostle should be chosen in the place of the traitor Judas. After praying for light, they therefore cast lots, and the choice fell on Matthias, who was thenceforth one of the twelve.

What did Peter advise?

3. At the end of the ten days, the Jews celebrated the Feast of Pentecost. The apostles were assembled in prayer, when suddenly there came a sound from heaven as of a mighty, rushing wind, and it filled the whole house where they were sitting.

What took place on the Feast of Pentecost?

4. Then there appeared to them cloven tongues, as it were, and sat upon every one of them. And they were filled with the Holy Ghost, and began to speak in divers tongues.

What appeared to them?

5. The report of these marvels spread through Jerusalem, where Jews from every country in the world were gathered for the celebration of the Feast. Many of them hastened to the house where the apostles were assembled, and each one was astonished to hear them speak in his own tongue.

Who sought the Apostles?

6. Some mocked the apostles, declaring they were intoxicated, but Peter going out into the street, rebuked them, declaring that what they did was done by the power of Jesus of Nazareth, Whom they had put to death.

What did Peter answer those who mocked them?

7. He therefore bade them do penance and be baptized. His words had a divine power which penetrated many hearts, and caused them to believe and be baptized, to the number of three thousand.

Were many baptized?

8. One day, shortly after, as Peter and John were entering the Temple, by the Gate called the Beautiful, they passed a beggar who had been lame from his birth, who begged them for an alms.

Whom did Peter and John meet before the Temple?

9. Peter answered: "Silver and gold I have none, but what I have I give to thee; in the name of Jesus Christ of Nazareth, rise up and walk!" Then Peter took the cripple by his right hand, and at once the man arose cured, and entered the Temple.

What did Peter answer?

10. The people were filled with amazement at this sight, but Peter again told them not to wonder, for the miracle had been wrought by Jesus of Nazareth, whom they had put to death, and exhorted them to do penance.

What did Peter again say to the people?

11. Many of those who heard him were converted, but while he was still speaking, the chief priests and officers of the temple came and arrested them, and cast them into prison, where they remained till the following day.

What did the chief priests do to the apostles?

12. Then the Sanhedrin had the apostles brought before them, and asked, "By what power, or in whose name have you done this?"

Peter answered that it was in the Name of His Lord, Jesus Christ of Nazareth.

What did the Sanhedrin demand?

13. Then the Sanhedrin had them removed, and deliberated as to the best means of preventing the influence of the miracle from spreading among the people, and finally decided to forbid the apostles to work any more miracles.

What did the Sanhedrin deliberate upon and decide?

14. They therefore had the apostles brought in once more, and commanded them to speak no more in the Name of Jesus. But they answered: "If it be just in the sight of God to hear you rather than God, judge ye, for we cannot but speak the things which we have seen and heard."

What did they command the apostles?

15. When the other apostles and the disciples of Jesus heard what had taken place, they were moved to great fervor, and prayed that God might strengthen them ,in the faith and work signs and wonders by their hands.

For what did the disciples pray?

16. And as they prayed, the house in which they were was shaken, and the Holy Ghost descended upon them, and imparted to them the gift of courage and the spirit of concord.

What did the Holy Ghost impart to them?

17. This beginning of the Church of Christ was marked by all the features which might be expected in a community which was the purest and freshest outburst of the seed sown in Our Lord's Human life - unity in the Apostolic doctrine, in the reception of the Blessed Sacrament, and common ownership of earthly possessions.

What marked the beginning of the Church?

18. Even among these first Christians, unhappily, there were

unworthy members. There was a certain man called An-a-nl'as who with his wife Saphira (Sa-fi-ra), had become a Christian. The pair sold a field, but gave only a part of the price which they received for it, to Peter.

Who were Ananias and Saphira?

19. But when Ananias brought him the money, Peter said to him: "Ananias, why hast thou let Satan tempt thee to lie to the Holy Ghost? Why hast thou kept back a part of the price of the field? Thou hast not lied to men, but to God." And at once Ananias fell dead at Peter's feet.

What did Peter say to him, and what terrible punishment befell him?

20. Three hours later, Saphira came and repeated the same story, when she also fell dead. And when the faithful heard of this terrible punishment of falsehood, fear and terror came upon them.

What happened to Saphira?

Chapter 2 - The Sanhedrin Arrests the Apostoles - The Rabbi Gamaliel's Counsel to the Sanhedrin - Saint Stephen, The First Martyr - Philip Baptizes the Officer of Queen Candace - Conversion of Saul

1. The apostles wrought so many signs and wonders among the people, that the number of the faithful rapidly increased. The Sanhedrin therefore caused the twelve Apostles to be imprisoned.

What did the Sanhedrin do to the apostles?

2. But an angel of the Lord came by night, and opened the doors of the prison, and said to them: "Go, and standing, speak in the Temple to the people, the words of life." They did so, and when the Sanhedrin heard of it, they had them arrested again and brought before them.

What did the angel tell them to do?

3. Then its members said to them: "We commanded you that you should not teach in this name. Behold, you have filled Jerusalem with your doctrine."

What did its members say to them?

4. The apostles answered: "We ought to obey God rather than men. The God of our fathers hath raised up Jesus, Whom you put to death, hanging Him upon a tree. This Prince and Saviour, God hath exalted with His right hand, to give penitence to Israel, and remission of sins."

Relate their answer.

5. These words aroused the Sanhedrin to such anger that they thought of putting the apostles to death. But its head, the Rabbi Gamali'li-el, caused the prisoners to be removed from the hall, and then addressed the assembly as follows:

What effect had their words?

6. "Ye men of Israel, consider with yourselves what you are about to do with these men. If this work be of men, it will fall to nothing. But if it be of God, you are not able to destroy it, lest, perhaps, you be found to oppose God."

Repeat Gamaliel's words.

7. Gamaliel's words so far impressed the assembly that they contented themselves with scourging the apostles, and then set them free, with an injunction to speak no more in the name of Jesus. But far from heeding this, the apostles continued to proclaim everywhere, the glory and power of the Crucified Saviour.

How did the Sanhedrin treat the apostles in consequence?

8. As the Christians grew in numbers, the apostles chose certain holy men, called deacons, to attend to the temporal concerns of the Church. Among these was Stephen, who was the first to shed his blood for Christ, being stoned to death by order of the Sanhedrin.

Whom did the apostles choose to attend to temporal concerns?

9. While he was being put to death, a young man named Saul, held the garments of his murderers. With his dying breath, Stephen prayed to God to forgive all who had part in his death, and so pleasing was his prayer to God, that many sacred writers believe it obtained Saul's conversion.

Who held the garments of Stephen's murderers?

10. Stephen's death only began a fierce persecution of all who believed in Christ. The most ardent of the persecutors was Saul, who went from house to house, seeking out all who professed to be followers of Jesus, and casting them into prison.

Of what was Stephen's death the beginning?

11. In consequence of this fierce persecution, many of the disciples left Jerusalem, and went from place to place throughout Judea and Samaria, preaching the word of God. Philip, one of the deacons,

made many converts in Samaria, and later, Peter and John went thither and confirmed them.

What did many of the disciples do in consequence?

12. After Peter and John had preached the gospel in Samaria, they returned to Jerusalem, but an angel appeared to Philip, and told him to go to the south by the road that led from Jerusalem to Gaza.

Whither was Philip told to proceed?

13. Philip set out at once, and was overtaken on the road by the treasurer of Queen Candace of Ethiopia, who was returning from Jerusalem, whither he had gone to worship. As he rode along, sitting in his chariot, he read aloud the prophecy of Isaias.

Who overtook him on the way?

14. Moved by the Holy Ghost, Philip went up to him, and heard him read: "As a sheep. He was led to the slaughter, and like a lamb, without a voice, before His shearers, so He opened not His mouth."

What did Philip hear him read?

15. Then Philip asked him: "Thinkest thou that thou understandest what thou readest?" The treasurer replied: "How can I, unless some one show me?" Philip then entered the chariot, and explained to him all the Scriptures relating to Jesus Christ.

What did Philip ask him?

16. After a time, they came to a stream, and the treasurer said to Philip: "See, here is water, what hindereth me from being baptized?" Philip answered: "If thou believest with thy whole heart, thou mayest!"

When did he ask to be baptized?

17. The treasurer replied: "I believe that Jesus Christ is the Son of God." He then stopped the chariot, and they both went down into the stream, in which Philip baptized him.

#16 continued

18. But when they came up out of the water, the Spirit of the Lord took away Philip, and the officer saw him no more. But he went on his way rejoicing.

What took place when they came out of the water?

19. Meanwhile, Saul, after conducting the persecution of the Christians in Jerusalem with the greatest ardor, went to the High-Priest, and asked for letters to the authorities in Damascus, giving him permission to arrest all the disciples of Christ in that city, and bring them prisoners to Jerusalem.

What did Saul ask for?

20. He obtained the letters and set out, but on the road, a bright light shone about him and he was thrown to the ground. At the same moment, a voice asked: "Saul, Saul, why persecutest thou Me?"

What happened to him on the road?

21. Saul answered: "Who art Thou, Lord?" The Voice replied; "I am Jesus, Whom thou dost persecute." Trembling with awe, Saul asked: "Lord what wilt thou have me to do?" The Lord answered: "Arise, and go into the city, and there it shall be told thee what thou must do."

What did Saul answer?

22. Saul rose, but found that he was blind. His companions led him to Damascus, where he remained for three days without eating or drinking.

What did Saul do?

23. At the end of that time. Our Lord appeared to one of His disciples in Damascus, named Ananias, and said: "Arise, and go into the street that is called Strait, and seek in the house of Judas, Saul of Tarsus, for behold, he prayeth."

Whom did the Lord then send to him?

24. Ananias answered: "Lord, I have heard from many of this man, how great evils he hath done to thy saints at Jerusalem."

What did Ananias answer?

25. The Lord replied: "Go, for this man is a vessel of election to Me, to carry My Name before the Gentiles and kings, and the children of Israel. For I will show him how great things he must suffer for my Name."

What did the Lord reply?

26. So Ananias went to Saul, and laying his hands on him, said to him: "Saul, brother, the Lord Jesus hath sent me; He Who appeared to thee in the way as thou earnest, that thou mayest receive thy sight and be filled with the Holy Ghost."

What did Ananias say to Saul?

27. And at once there fell from the eyes of Saul, as it were, scales, and he recovered his sight. He was baptized and took the name of Paul, and began to preach Jesus Crucified with such ardor as to win many souls.

What happened?

Chapter 3 - Saint Peter Cures the Sick Man - Restores Tabitha to Life - Vision of the Upright Pagan, Cornelius - Vision of Peter, Enjoining Him to Preach the Gospel to the Gentiles - Imprisonment and Miraculous Deliverance of Peter - Punishment of Herod

1. After the conversion of Saul, the Church enjoyed peace for a time, and Saint Peter went through Judea and Samaria encouraging the faithful, and confirming them in the faith.

What did Peter do during the time of peace?

2. When he reached Lyd'-da, he found there a man who had kept his bed for eight years, on account of a palsy. The apostle said to him, "E-ne'-as, the Lord Jesus Christ healeth thee. Arise, and take thy bed." And at once he arose, cured.

What miracle did he perform at Lydda?

3. The sight of this miracle converted all the inhabitants of Lydda. Peter was still preaching the faith to them, when he was sent for in haste by some of his disciples in Jop-pa, because a certain holy woman named Tabitha had just died there.

What was the effect of this miracle?

4. Peter hastened thither and entered the upper chamber where Tabitha lay, with many poor widows gathered about her, who showed him the garments she had made for them.

Whom did he find with Tabitha?

5. Peter was deeply moved. Bidding all to leave the room, he prayed. Then turning to the dead woman, he said: "Tabitha, arise." She immediately opened her eyes, and when she saw Peter, sat up.

The fame of this miracle converted many to Christ.

Did he restore her to life?

6. There lived at this time in the city of Cesarea, a Roman centurion, named Cornelius. Although a pagan, he was a devout man, and very charitable to the poor.

Who was Cornelius?

7. One day, when he was at prayer, an angel appeared to him, and said: "Thy prayers and thy alms have ascended for a memorial in the sight of God. Send to Joppa, and call hither Simon, who is surnamed Peter. He will tell thee what thou must do."

Relate Cornelius's vision.

8. Cornelius therefore sent messengers to Peter. As they were drawing near Joppa, Peter went up to the house-top to pray, and was rapt in ecstasy. He saw Heaven opened, and a great net let down in which were all kinds of beasts and birds and creeping things.

What vision had Peter at this time?

9. At the same time a Voice said: "Arise, Peter, kill and eat." Now, as the net contained many animals which the Law of Moses forbade to be used as food, Peter answered that he could not eat what was common and unclean.

What did a Voice command?

10. The Voice replied: "Call not that common which God hath purified." This was done three times, after which the vision disappeared. And while Peter was pondering upon its meaning, the Spirit of God directed him to go below and meet Cornelius's messengers.

What did the Voice reply?

11. The next day, he returned with them to Cesarea, and was met by Cornelius, who bowed down before him, and told him of his

vision, and what the angel had said.

What did Cornelius tell Peter?

12. Peter then understood his own vision of clean and unclean animals. It signified that there was to be no difference between Jew and Gentile in the Church of Christ, because He had died for all mankind.

What did Peter understand from this?

13. Peter therefore announced to Cornelius and his household the doctrine of Christ. And while he was still speaking, he and his disciples were astonished to hear these Gentiles speak in divers tongues, even as the apostles had done on the Day of Pentecost. And Peter commanded them all to be baptized.

What did Peter announce to Cornelius?

14. From that time forth, the gospel was preached to the Gentiles. Paul and Barnabas preached it to them, especially at Antioch, where great numbers embraced the faith. Here, for the first time the believers in Christ were called Christians after their Divine Founder.

Did the apostles now preach to the Gentiles?

15. Peter now returned to Jerusalem. The province of Judea was no longer under a Roman governor, but was ruled by Herod Agrippa, a grandson of Herod the Great, whom the Emperor Claudius had made its king in the year 43 A.D.

Under whose rule was Judea when Peter returned to Jerusalem?

16. Desirous of winning the favor of the Jews, Herod had begun to persecute the Christians, and having put James, the brother of John, to death, caused Peter to be imprisoned, during the Jewish Passover, intending to put him to death after the festival was past.

What did Herod do?

17. But prayer was made unceasingly in the infant Church for its head, and on the night preceding the day fixed for his execution, an

angel awakened Peter as he slept between two guards, and said to him: "Arise quickly."

How were the prayers of the infant Church for Peter, answered?

18. Peter obeyed, and the chains fell from his limbs. Then the angel, having bade him gird himself and put on his sandals, led the way past the guards, into the street, where he disappeared.

Whither did the angel lead him?

19. Then Peter realized that God had indeed delivered him from the hands of Herod, and hastened to the house of Mark, a Christian, where he was received with the deepest joy.

Whither did Peter go?

20. In the morning, when the guards awoke, and did not find Peter, they were filled with consternation, for which there was good cause, for when Herod heard of the apostle's escape, he had them all put to death.

What happened in the morning?

21. But Herod was soon punished for his impiety and cruelty. Shortly after, he received some foreign ambassadors in his palace at Cesarea, and delivered an oration which drew forth the wildest plaudits from his courtiers, who declared he spoke, not as a man, but as a god.

What of Herod?

22. This gross flattery was delightful to the vain king. But even in that hour, he was stricken with a loathsome disease, and expired, not long after, in the most awful torments - a terrible example of the pride of man, and the wrath of God.

How was he punished?

Chapter 4 - First Mission of Saint Paul (A.D. 45 to 48) - The Council of Jerusalem

1. The Holy Ghost commanded the chief men of the Christians of Antioch to set apart Paul and Barnabas for the work to which they were called.

What did the Holy Ghost command the chief men of Antioch to do?

2. So, after they had prayed and fasted, they imposed hands upon both of them, and sent them forth to preach the gospel. Paul first preached to the Jews, but they refusedˆthe Word of Life.

Did they do so?

3. Paul therefore turned to the Gentiles, whose special apostle he became. After preaching in different cities of Asia with great fruits, he and Barnabas went to Cyprus, an island in the Mediterranean Sea, off the coast of Asia Minor, and the birthplace of Barnabas.

To whom did Paul turn?

4. After they had preached throughout the whole island, the Roman pro-consul or governor, Ser-gi-us Paulus, sent for them that he too might hear the Word of Life.

Who asked to be instructed in the faith?

5. Now there was with Sergius a false prophet named Bar-Jesus, who put forth every effort to prevent the former from becoming a Christian. Paul, seeing this, declared to Bar-Jesus that God would punish him with blindness.

Who was with Sergius?

6. At once the false prophet was stricken with loss of sight. And Sergius, seeing this miracle, believed, and was baptized.

What happened?

7. From Cyprus, Paul and Barnabas sailed for Asia Minor. Here, at another city called Antioch, they preached in the Jewish synagogue on the Sabbath, and pleased the people so much that they asked them to return on the following Sabbath.

Whither did they go from Cyprus?

8. But when that time came, the chief men among the Jews stood up and contradicted all the apostles said. Then Paul said: "To you it behooved us to speak first the Word of God, but seeing that you reject it, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles."

What did the chief men of the Jews do?

9. They therefore proclaimed the Gospel through the whole land to the Gentiles, who rejoiced greatly. The Jews, however, raised a persecution against the apostles, and finally expelled them from the country.

How was their ministry brought to a close in Antioch?

10. They therefore passed to I-co-ni-um, where Paul cured a cripple from his birth. This miracle caused the inhabitants to view them as gods; they called Barnabas, Jupiter, on account of his height, and Paul, Mercury, on account of his eloquence.

How were they regarded in Iconium?

11. Presently, the priest of Jupiter arrived at the gate of of their dwelling, with oxen, garlanded with flowers, to sacrifice in their honor.

What did the priest of Jupiter do?

12. At the sight, the apostles rent their garments, and hastening out among the people, cried out: "0 men, why do ye these things? We also are mortals, like unto you, preaching to you to be converted from these vain things to the living God.

What did the apostles say to the people?

13. "Who made heaven, and earth, and the sea, and all things that are in them. Who, in past generations, suffered all nations to walk in their own way. Nevertheless, He left not Himself without testimony, giving rain and fruitful seasons, filling our hearts with food and gladness."

What else did Saint Paul say?

14. Hearing this, many believed in the word of God. But some Jews who had cc me from Antioch, stirred up those in Iconinm to rouse the people against Paul, so that they stoned him till they thought he was dead, and cast him out of the city.

What effect had his words?

15. But while his weeping disciples stood about him, Paul suddenly revived, and rising up, went back with them to the city. Then he and Barnabas departed to Der'be, and preached the gospel there.

Did Paul revive?

16. They then made a visitation of all the cities wherein they had preached, exhorting the faithful to persevere, and ordaining priests for them in every church, and with fasting and prayer, commended them to the Lord.

What visitation did Paul and Barnabas make?

17. After this was done, the two apostles returned to Antioch in Syria, and related the great things which God had done for them, and how He had opened the door of faith to the Gentiles.

Whither did they then return?

18. About this time, some Christians of Antioch, who had been converted from the Jewish faith, declared that circumcision was necessary to salvation. Paul and Barnabas were opposed to this doctrine, but went up to Jerusalem to consider the matter in council with Peter and the other apostles.

What question now arose in the Church?

19. This First General Council of the Church is known as the Council of Jerusalem, and took place about A.D. 50. After a long discussion, Peter arose and declared that circumcision was not necessary to salvation.

As what is this council known?

20. The voice of Peter finished the dispute and silenced all doubt. The Church recognized as infallible the doctrine of him whom Christ had appointed to guard the sacred deposit of faith, just as throughout the ages, she has recognized that of Peter's successors.

What effect had Peter's words?

Chapter 5 - Second Mission of Saint Paul - Third Mission of Saint Paul (A.D. 51 to 54)

1. Some time after, Saint Paul started on a second mission. After preaching with great zeal in many countries of Asia, and nearly all of Asia Minor, God directed him in a vision to pass over into Greece.

What places did Saint Paul visit on his second mission?

2. Paul at once set sail for the shores of Europe, in company with Silas, Luke, and Timothy, and landed safe in Philippi, the capital of Macedonia.

Did he go?

3. Here, on the Sabbath-day, Paul preached the gospel. Among his hearers was a pious woman named Lydia, a seller of purple, who was converted, with all her family.

What woman was converted?

4. They were not long permitted to preach in peace. One day, Paul and Silas were going, as usual, to the place of prayer, when a girl, possessed by a divining spirit, insisted on following them, crying out: "These men are servants of the Most High God, who show to you the way of salvation."

Who followed the apostle one day?

5. Saint Paul, turning round, said to the spirit that possessed her: "I command thee, in the name of Jesus Christ, to go out of her." The spirit left her, whereupon her masters, to whom, when possessed, she had been a great source of gain, had the apostles arrested, beaten with rods, and imprisoned.

What did Saint Paul do?

6. At midnight, Paul and Silas were praying, when suddenly an earthquake shook the walls of the prison to the foundations, the

doors flew open, and their bonds were rent asunder.

What took place at midnight?

7. The keeper of the prison was roused from sleep, and seeing the doors open, thought they had fled, and drew his sword to kill himself. But Paul cried out: "Do thyself no harm for we are all here."

What did the keeper do?

8. Then the jailer called for a light, and went in trembling, and fell down at the apostles' feet. Then he brought them out and asked: "Masters, what must I do to be saved?" They answered: "Believe in the Lord Jesus Christ, and thou shalt be saved."

Was he converted?

9. The jailer then dressed their wounds, and he and all his family were baptized. The next morning the magistrates released the apostles, and when they learned they were Roman citizens, begged their pardon for having ill-treated them.

#8 continued

10. After visiting many cities of Macedonia, Saint Paul went to Athens, in Greece, where he disputed publicly in the synagogues with the Jews, and in the market-place with the pagans.

To what city of Greece did Saint Paul go?

11. One day some philosophers conducted him to the Ar-e-op'-a-gus, or sovereign tribunal of Athens, and invited him to set forth his doctrine to its members.

Before what learned assembly was Saint Paul invited to preach?

12. Saint Paul, therefore, stood up in the midst of this illustrious assemblage, and said: "Ye men of Athens, passing, and seeing your idols, I found an altar on which was written: To The Unknown God. What, therefore, you worship without knowing it, this I preach to you."

How did Saint Paul begin his discourse?

13. He then disclosed to them the doctrine of Jesus Christ, but only a few believed. Of them was Di'-o-nys'-i-us, one of the most learned men of his time. He is known in the Church as Dionysius the Areopagite.

What did he disclose to them?

14. Saint Paul then went to Corinth. Here he preached first to the Jews, but as they blasphemed God, and contradicted all he said, he was filled with just anger and said to them, "Your blood be upon your own heads; I am clean. From henceforth I will go to the Gentiles."

To what city did he go next?

15. He then preached to the pagans of Corinth, many of whom were converted. After spending a year and a half in Corinth, preaching and instructing, Saint Paul returned to Antioch.

How long did he stay here?

16. After spending some time in this city, Saint Paul set out on a third mission. He passed through the greater part of Asia Minor, and finally came to Ephesus (ef-e-sus), the capital of the Roman province of Asia.

Did Saint Paul undertake a third mission?

17. There he met some twelve disciples whom he asked: "Have you received the Holy Ghost?" They answered: "We have not so much as heard whether there be a Holy Ghost."

Whom did he meet at Ephesus?

18. Then Saint Paul asked: "In what, then, were you baptized?" They replied: "In John's baptism," meaning John the Baptist. Then Paul answered: "John baptized the people with the baptism of penance, saying that they should believe in Him who was to come after him: that is to say, Jesus."

What did Saint Paul then ask?

19. Upon hearing this, they were baptized in the name of the Lord Jesus Christ. Then Paul laid his hands on them, and they received the Holy Spirit. The apostle remained for two years at Ephesus, preaching the Word of God.

Were they baptized again?

20. During this time, God was pleased to work many wonderful miracles by the hand of this apostle, so that even handkerchiefs or aprons which had touched his body, cured the sick when applied to them. And the people were filled with fear, and glorified the name of Jesus.

What was God pleased to do?

21. Many of those who had dwelt in the magic art, brought their books, which were very valuable, and burned them before the apostle, and all the people.

What did many do?

22. But a certain silversmith named Demetrius, who along with his fellow-craftsmen, had been used to earn a good living by making miniature copies of the famous temple of the heathen goddess, Diana, which stood in Ephesus, denounced Saint Paul for turning the people from her worship.

Who roused the silversmiths?

23. All the silversmiths joined him, crying out: "Great is Diana of the Ephesians!" A wild tumult followed, and had it not been for the persuasions of the town-clerk, the populace would have killed Paul and his disciples.

What followed?

24. After peace had been restored, Paul exhorted the assembled Christians of Ephesus to persevere in the faith, and then, bidding them farewell, sailed for Macedonia. There he went to Troas, where he assembled all the faithful in an upper chamber, and preached to

them till midnight.

Whither did Paul go afterward?

25. During this long discourse, a young man named Eutychus, who was seated in a window, grew weary, and having fallen asleep, fell from the third story to the ground, and was taken up dead. Saint Paul, hearing of the accident, went down and restored him to life.

What miracle did the apostle perform afterwards?

26. After leaving Troas, the apostle visited the other principal cities of Macedonia. Thence he went to Miletus, where he sent for the clergy of Ephesus, and bade them a last tender farewell, telling them he was going to Jerusalem, not knowing what might befall him there.

What did Saint Paul do after leaving Troas?

27. He bade the bishops take heed how they ruled the flock over which the Holy Ghost had placed them, in the church, which He had purchased with His Blood. Then, kneeling down, he prayed with them all. Then they embraced him and accompanied him to the ship, sorrowing that they should see his face no more.

What did he charge the bishops?

28. When Saint Paul returned to Jerusalem, the Jews of that city, who hated him more than they did any other Christian, rose against him, and in order to save him from their fury, the Roman Governor of Judea imprisoned him.

How was Saint Paul treated in Jerusalem?

29. After two years, he was sent, by his own request, to Rome, to be judged by the emperor. On the voyage, he was shipwrecked at Malta, but was saved by a miracle.

Whither was he sent after two years?

30. After his arrival in Rome, he was kept for two years in prison, but having then obtained his freedom, he began to preach the

gospel as before, passing from city to city.

Did he regain his freedom?

Chapter 6 - The Other Apostles

1. During these years, the other apostles had labored unceasingly to spread the gospel, and had worked many miracles, in proof of their divine mission. Saint Peter, in his capacity of head of the church, visited the different churches, confirming their members in the faith.

What had the other apostles done?

2. Saint Peter and the other apostles everywhere established bishops as their successors, who were to govern the faithful, and teach them the same doctrine that they had received from the apostles.

Whom did they establish?

3. We must bear in mind that the apostles had no written books with which to convert the world. There was as yet no Bible; the apostles preached what they had heard and seen, and their successors preached what they had learnt from them.

How did the apostles spread the Gospel?

4. Some of Our Lord's disciples, inspired of Him, wrote His life. These histories are called Gospels and were written by Saint Matthew, Mark, Luke, and John the Evangelist.

Who wrote the Life of Our Lord?

5. Saint Luke also wrote the Acts of the Apostles, and Saint John wrote the Revelations, that is, all that God made known to him of

the things that are to come.

What did Saint Luke and Saint John write?

6. Saints Peter, Paul, James and Jude wrote several Epistles (e-pis'ls), or Letters to the faithful of different cities, to instruct or advise them in matters relating to their faith or conduct. Portions of these are read in the Mass of each day.

What are the Epistles?

7. By degrees, all these writings were gathered together, and along with much of the preaching of the apostles, form the New Testament. The unwritten preaching of the apostles has also come down to us, and is called Tradition.

What do all these writings form?

8. After preaching at Jerusalem, Saint Peter made Antioch the centre of his labors. Later, he fixed his Episcopal see at Rome, and from that capital of the ancient world, as the first Pope, he governed the Church for twenty-five years.

Where did Saint Peter finally fix his see?

9. At length in the year A.D. 67, Saint Peter gloriously suffered martyrdom under the Roman emperor Nero. He was Crucified with his head downward, in which position he had begged in his humility, to suffer. On the same day, Saint Paul, who had returned to Rome, also suffered martyrdom, but being a Roman citizen, was beheaded.

When did he suffer death?

10. After Our Lord's death, Saint John, the Beloved Disciple, took His Blessed Mother, and by his tender love, strove to supply as far as he could, for the loss of her Divine Son.

What of Saint John?

11. After her death, he was seized during a time of persecution and thrown into a caldron of boiling oil, but was saved from all harm by

a miracle. He was then banished to the isle of Patmos, where He wrote His Revelations.

How was he saved from death?

12. After a long period, he was allowed to come to Ephesus, where he wrote his Gospel. For many years before his death, this great saint whom Our Lord had loved so tenderly, preached but one sermon: "My children, love one another."

What of the closing year of his life?

13. Saint John died about the year A.D. 100, the only one of the apostles who died a natural death. All the others shed their blood for Christ. But the Church of Christ for which they labored with such zeal and utter devotion, continued to grow.

When did he die?

14. The faithful obeyed their bishops, and the bishops were obedient to Saint Peter and his successors. Thus the bond of unity was maintained between the faithful and their priests, between the priest's and their bishops, and between all the bishops and the Pope.

What was maintained in the Church?

15. The Jews, who had rejected Christ, and persecuted His apostles soon experienced the Divine wrath. In the year 69, the Jews of Jerusalem revolted against Rome, and were soon besieged by the Roman emperor, Titus, with a great army.

What befell the Jews?

16. Within the doomed city, first famine and then pestilence raged, while one party fought against another. At last the walls fell; the city was taken, the temple burned, and the people killed or sold into slavery.

What took place within the city.

17. Ever since that time the Jews have remained scattered among different nations, without a country or a king, while Jerusalem,

their Holy City, is held by infidels.

What of the Jews since that time?

18. But the Church of Christ has flourished throughout all these ages. Time has proved the wisdom of Rabbi Gamaliel's views to the Sanhedrin, when they sought to stop it spreading.

What of the Church?

19. "If it be the work of God, you cannot destroy it," said the Jewish Doctor. The Church is indeed, the conception and the work of God, who sealed it with His Precious Blood, and has promised that the infernal powers shall not prevail against It. To His Name be Glory for Ever and Ever.

What were his words, and what is the Church?

About This EBook

The text, illustrations and cover image in this ebook is taken from the book *Complete Bible History*, author not listed. It is further described as covering the period "from the creation of the world down to the death of the Apostles" and being "prepared for the use of pupils in Catholic schools and colleges." The edition used was published by D and J Sadlier and Co of New York, New York in 1891.

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